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# DAYSPRING IN THE FAR WEST.

*SKETCHES OF MISSION-WORK IN  
NORTH-WEST AMERICA.*

By M. E. J.

*With Twenty-four Engravings and a Map.*

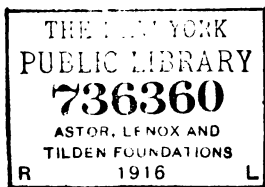
... "Nor vain their hope ; bright beaming through the sky,  
Burst in full blaze the Dayspring from on high.  
Earth's utmost isles exulted at the sight,  
And crowding nations drank the Orient light."

*Bishop Heber's Palestine.*

LONDON :  
SEELEY, JACKSON, AND HALLIDAY.

1875.

S. 31



LONDON :  
GILBERT AND RIVINGTON, PRINTERS,  
ST. JOHN'S SQUARE.

TO  
BESSIE AND RUTH MORLEY

*This little Book*

IS AFFECTIONATELY INSCRIBED





## P R E F A C E .

**I**N offering this little book to the public, the object the writer has in view is to present to her readers a comprehensive outline of the work accomplished in North-West America by the Church Missionary Society; work, of which she believes too little is known and understood. That she has said so little about the work accomplished at Red River is owing to the fact that she was restricted from taking up the ground so admirably occupied by Miss Tucker in "The Rainbow of the North." She has therefore merely given an outline of the early history of the Settlement, and contrasted its present condition of prosperity, and religious and educational advantages, with the ignorance and barbarism which prevailed when the first missionaries arrived in the

Settlement. That the emigrants from this country to Central British America are now supplied with churches and faithful pastors, as well as the means of educating their children, is owing in a great measure to the labours of the Church Missionary Society; for the churches and schools originally provided for the Indian population have passed on to the church organization of the colony, as the advancing tide of white men has driven the Indian further West. The writer does not claim for her work any originality. It has been compiled from the manuscript letters and journals of the Missionaries themselves, which were kindly placed at her disposal by the Committee of the Church Missionary Society. She has also made free use of the information contained in the publications of the Society, to which she has added such descriptions of the country, derived from the most trustworthy sources, as give an additional interest to the narrative. For much valuable information respecting the country, its people, climate, scenery, resources, &c., she is indebted to the books of which a list is appended. She prefers thus to acknowledge her obligations, rather

than always to give her authority in a foot-note, because to do so would give an air of pedantry to a very unpretending little book. But while the writer does not claim for her book any originality, she does claim for it strict veracity. These sketches of Missionary work are pictures from the life ; in no instance has the writer drawn on her imagination, or endeavoured to impose on the credulity of her readers. Truthfulness and simplicity characterize the whole. Should any who may peruse these pages be stirred up to take a deeper interest in Missions, and practically to manifest that interest in deeds, it will not have been written in vain. Of the many blemishes and imperfections of her work no one is more fully aware than the writer ; for these she craves the indulgence of the reader, and she ventures to send it forth, earnestly and humbly hoping that in regard to it the Master may condescend to say of her as of one of old, "She hath done what she could."

M. E. J.



LIST OF BOOKS MADE USE OF IN DRAWING  
UP THE FOLLOWING NARRATIVE.

*(Besides the Publications of the Church Missionary Society.)*

*The Red River Settlement.* Capt. Huyshe.

*The Great Lone Land.* Capt. Butler.

*The North-West Passage by Land.* Lord Milton and Dr. Cheadle.

*Professor Hind's Narrative of the Canadian Exploring Expedition of  
1857, and of the Assiniboine and Saskatchewan Exploring Expe-  
dition of 1858.*

*The Government Blue Books for 1859 and 1860.*

*British North America.* Religious Tract Society, 1872.

*Ten Years' Work amongst the Tsimshéan Indians.*

The writer also begs to acknowledge the courtesy of Miss Wilson in kindly providing her with some interesting information respecting the "Garden River Mission."

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# DAYSPRING IN THE FAR WEST.

## CHAPTER I.

### A GLANCE AT THE COUNTRY.

British Possessions in North America, Extent.—Boundaries.—Climate.—Minerals, Animals.—Future of the Country.—Responsibility of Britain.

**T**HE British possessions in North America comprise an area of four millions of square miles. The extreme length from the Atlantic to the Pacific is 3000 miles, and from north to south 2000 miles; a territory larger than the whole of Europe, over which the British Queen reigns supreme. On the north, east, and west, this great territory is bounded by the ocean, excepting, however, the north-western corner, which formerly belonged to Russia, and now constitutes the province of Alaska, belonging to the United States. On the south it is separated from the American States by a line running along the 49th parallel of latitude as far as the Lake of the Woods, then along the south shore of Rainy Lake and River to Lake Superior, thence to Lake Huron, to the river and lake of St. Clair, through Lake Erie, across Lake Ontario, down the St. Lawrence, until near

Montreal, whence it runs along the 45th parallel of latitude as far as the 71st meridian of longitude ; then it bends north till it meets the St. John's River, and once more bending south, it terminates in the Bay of Fundy, separating the State of Maine from New Brunswick. On the east is the Island of Vancouver, with several smaller islands.

What was formerly known as the Hudson's Bay Company's Territory is now included in the Dominion of Canada, comprising the whole of Central British America to the Pacific and the River Youcon on the west, and the Polar Sea on the north. "It has been calculated that the whole territory belonging to Britain is capable of supporting forty millions of inhabitants, of which Central British America might of itself maintain nineteen millions. As this is more than ten times its present population, this country will for many years to come present a magnificent field for colonization, and for the employment of British capital, and for the exercise of that energy and enterprise for which the British race is renowned."

Considering the vast extent of this region, a remarkable uniformity of climate prevails ; the western part is, however, warmer than the eastern, even at a higher degree of latitude. It is well adapted for English constitutions, and even for delicate persons the climate of the Peninsula of Western Canada is in many respects suitable.

The climate of the southern districts is much superior to the northern, yet extreme cold often prevails throughout the whole of British North America, the ground being sometimes covered for three or four months with several feet of snow. Nevertheless, the absence of fogs, and the serenity of the atmosphere, render the cold less felt, while the snow keeps

the ground warm and enriches the soil, and when beaten down, timber and other things can be conveyed considerable distances on sleighs. The winter is longer than that of Europe, but it passes away quickly ; the heat in summer is great, and cereals and fruits ripen rapidly. Even the winter in these colonies has its peculiar pleasures. Sleigh driving, skating boats, sailing on the ice, afford out-door amusement, while the long winter evenings afford time for the reading and study of God's Word, as well as for the cultivation of the mind. "So serene is the atmosphere," writes one who resided in this country, "that when the thermometer is at the lowest, the lumberer will work with no other covering on his shoulders than his flannel vest. The heat in summer is for a short time excessive, but the air is pure and dry, hence it is not oppressive. Spring is the most unpleasant part of the year, when the snow begins to melt, and mud prevails, but the hot sun and wind soon dry up the mud ; the soil fertilized by the snow is soon arrayed in the tender hues of spring ; the grass springs up immediately, and flowers and fruits come quickly to perfection.

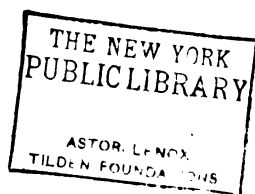
"But if spring and summer were less pleasant than they are, ample amends would be made by the temperature which is enjoyed in autumn. This season, peculiar to North America, is called the Indian summer. Words cannot adequately describe the elasticity of the atmosphere, the exhilaration it produces ; it must be felt to be understood. The face of nature assumes a new aspect. The green which clothes the forests in summer is replaced by the most gorgeous tints ; the maple assumes the brightest red and yellow of many shades, the oak a bright copper, the beech a delicate



colouring of the purest gold and amber. While some trees assume various colours, the beech takes but one, the most beautiful imaginable; the ground is covered with golden leaves, while overhead a canopy of the same flutters in the breeze, through which the sun's rays stream, shedding a joyous light through this most fairy-like of nature's halls. The first rude blast of winter strips every branch and spray, and as if by the rod of the magician the whole scene is changed. Winter, too, has its beauties, it is bright and full of interest as the joyous spring, the glowing summer, and the unspeakably delicious autumn."

The natural resources of the country are great. The soil, throughout a large extent of country, is abundantly fertile, the extensive ramification of streams and lakes covering the face of the country afford water communication with the most remote districts, and when the land shall become more populous, and smiling farmsteads shall dot the face of the country, the produce of the farm can thus be conveyed to market at a small expense.

The mineral treasures are rich beyond computation. Coal formations are found from Mackenzie River to the point where Red Deer River joins the South Saskatchewan. The gold fields of British Columbia are now attracting a large population; gold has also been found in the neighbourhood of the Peace River on the eastern side of the Rocky Mountains, and probably it exists in other portions of British territory. The northern shores of Lakes Huron and Superior abound in copper and iron. Large coal-fields exist in Nova Scotia on the east; and in Vancouver's Island on the west. In the centre of the country salt-springs are found.





TRAVELLING IN RUPERT'S LAND.

Multitudes of wild animals are found in Central British America. Thousands of buffaloes are recklessly slaughtered for their tongues, and skins, or robes, as the fur traders call them, while the carcasses are left lying on the ground for want of a market for their flesh. The fur trade is highly important, and has materially influenced the destinies of the country.

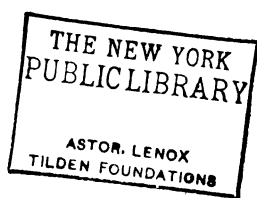
The greater number of the fur-bearing quadrupeds live in the northern forests, as the racoon, ermine, badger, black bear, red fox, the lynx, the beaver, the musquash, or musk rat, and the moose deer, whose northern range terminates where the aspen and the willow cease to grow. The grizzly bear, the largest and most ferocious of its kind, is found in the Rocky Mountains. The prairie wolf, the grey fox, the Virginian hare, live in the prairies. The wapiti, a large stag, is found on both sides of the Rocky Mountains. The prong-back, an antelope, fleetier than the horse, roams over the western part of the continent, and migrates in winter to California and Mexico. There are thirteen species of the ruminating order in North America. There are five hundred species of birds, a great proportion of them being aquatic. In consequence of the vast expanse of water and marshy ground, innumerable water-fowl and waders are found in North America.

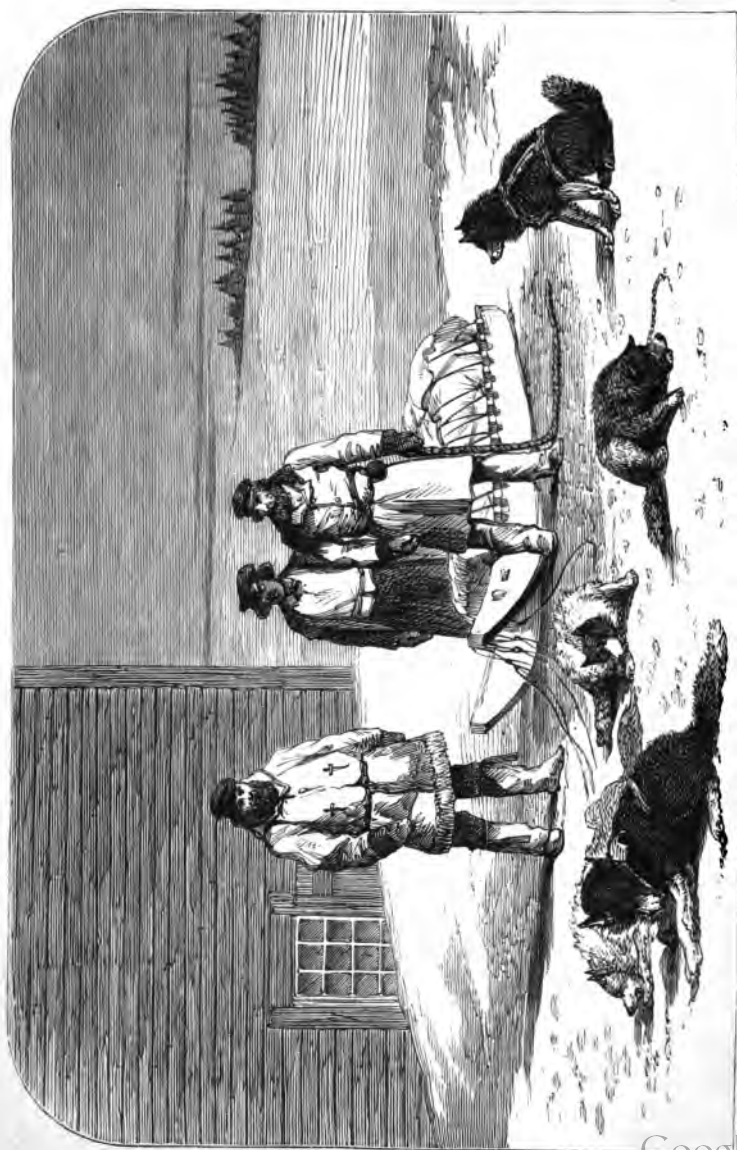
The fisheries of North America are very valuable. Salmon is plentiful in the rivers. There are five species of perch ; pike and sturgeon also abound, and numberless other species of fish.

There are three hundred and thirty-two genera of plants peculiar to North America. One hundred and sixty varieties of trees yield excellent timber. There are seven species of wild grapes, nuts, mulberries ; raspberries and strawberries

grow well. Melons and other fruits which will not ripen out of doors in England come to perfection without artificial forcing, while tobacco, hops, and flowers have been cultivated with success.

The mineral wealth of this magnificent country, its water communication, its abundant fuel, its wood, stone, and clay for building, its rich pastures for cattle, and fertile lands for the growth of cereals, the game of its woods, and the fish of its rivers, its climate so conducive to health and cheerfulness, show it to be pre-eminently adapted to be the habitation of men; and doubtless the time is not far distant when those vast solitudes shall be peopled by our own countrymen, who, taking with them their labour and their skill, and what is still more important, the plodding industry which distinguishes the sons of Britain, shall find in the Far-West prosperous and happy homes—homes, we trust, in which the fear of God will rule paramount—homes where fathers and mothers will train up their children in the fear of the Lord—homes in which no greed of gain will tempt their occupants to deeds of injustice and cruelty to the Red man, who still roams over the prairies of the West. When the settler shall take possession of the fertile lands which stretch from the western shore of the beautiful Lake of the Woods to the foot of the Rocky Mountains, it is to be hoped that the Gospel will go with him, that the faithful minister of Christ will accompany the emigrant, and that those now desolate wilds shall reverberate with the sound of the church-going bell, that God's sacred day will be hallowed, and from many a now lonely spot shall ascend the sweet sounds of prayer and praise to Him who has clothed the earth with beauty, and caused it to bring forth fruit for the





ARRIVAL OF MAIL—RUPERT'S LAND

use of man, and oh ! wondrous love, has given His only beloved Son to die for us, that we, through Him, may inherit a home too glorious for the heart of man to conceive—a home prepared alike for the red man and the white man, but a home into which “shall in no wise enter anything that defileth, or worketh abomination, or maketh a lie.”

God has laid great responsibilities on Britain by giving this rich country into her hands. The pioneers of the Gospel have gone thither, and the success which has attended their efforts abundantly proves that these red men are capable of being civilized and evangelized. How incumbent is it upon us, then, to care for and instruct the immortal souls of the wild men who once called the land their own ! This hitherto little known country is about to become one of the great highways of commerce between England and Asia. The Canadian Pacific Railway, for the construction of which the British Parliament has guaranteed a loan, will attract towards those fertile regions a vast tide of emigration. Will Britain be faithful to her trust ? will she send the standard-bearers of the Cross with those who go forth from her shores to make fortunes in those fair lands ? will she, mindful that it is righteousness which exalteth a nation, provide for the religious instruction of her sons, who shall perhaps lay the foundation of a powerful nation in the rich prairies of the West ? It is said, that to the piety of the little band who colonized New England the United States owes even now all that is found there of true religion ; the spirit and the influence of those God-fearing men who, persecuted in their own land, sought a home across the waters of the Atlantic, where they might worship God according to their conscience, is to this day felt through the



length and breadth of that now powerful nation. In a far wider sense may such be the case with the colonists who shall in future leave our own country to people the wilds of America. May gratitude for the signal blessings which the Lord of heaven and earth has conferred on Britain, animate her to make efforts commensurate to the needs of the vast territory she owns! May there be many whose hearts constrained by the love of Christ shall willingly offer themselves to go into this portion of the Lord's vineyard! Let us pray that "great may be the company of preachers" who shall dispense the Word of life both to red and white men in those far-off regions. Let us pray that there may be many who, hearing the Master's call, "Whom shall I send? and who will go for us?" will respond, "Here am I, send me."

"How beauteous are the feet of those who bear  
Mercy to men, glad tidings to despair!  
Far from the mountain's top, they lovelier seem  
Than moonlight dews, or morning's rosy beam."

*John the Baptist.* (Prize Poem.)



## CHAPTER II.

### THE RED RIVER.

The Red River.—Early History of the Settlement.—First Missionaries.—Progress.—Present Condition.—Indian Settlement.—Scanterbury.—Lansdowne.—Islington.—Portage La Prairie.—Westbourne.

**A**LMOST at the central point of the North American continent, and not far south of the boundary-line between the United States and the British possessions, two small lakes may be noticed on the map. In the one, Lake Ithasca, the mighty Mississippi takes its rise, and flows southwards for 3000 miles, until it falls into the Gulf of Mexico. From the other, Ottertail Lake, which is nine feet higher (1689 feet above the sea level), flows Red River in an exactly opposite direction, crossing the boundary-line, and running northwards till it falls into Lake Winnipeg. It is 900 miles in length from its rise to its estuary. "Its name is said to have been derived from a bloody Indian battle which once took place on its banks, tinging the river with crimson dye. It certainly cannot be called red from the hue of its water, which is of a dirty white colour."

"The plain through which the Red River flows is fertile beyond description. At a little distance it looks like one vast level prairie, through which the windings of the river are marked by a dark line of woods fringing the whole length of the stream ; each tributary has its line of forest, a line visible many miles away over the great sea of grass. The effect of sunset over these oceans of verdure is very beautiful ; a thousand hues spread themselves upon the grassy plain ; a thousand tints of gold are cast along the heavens, and the oceans of earth and sky intermingle in one blaze of glory at the very gates of the setting sun. Here at Red River we are only at the threshold of the sunset, its true home is yet many days' journey to the West, where the long shadows of the vast herds of bison travel slowly over the immense plains, huge and dark against the golden West, where the red man still sees in the glory of the setting sun the realization of his dream of heaven<sup>1</sup>."

Along the banks of this river, and stretching farther west still, through the basin of the Saskatchewan, to the foot of the Rocky Mountains, is a land abounding in mineral wealth, clothed with magnificent forests, where extend boundless prairies, affording rich pasturage for countless herds of buffalo, in many places gay with various species of wild flowers, through which roam tribes of Red Indians, who depend for subsistence on fishing and the chase—where darkness has for ages veiled the land, and gross darkness the people—where ignorance and superstition have long held their sway—where deeds of cruelty, treachery, and blood have long defiled the land.

Upon this land of darkness and desolation the day has at

<sup>1</sup> The Great Lone Land.

length dawned. Already "the morning spread upon the mountains gives promise of a glorious day of light and gladness ; superstition, folding her sable wing, recedes before the advancing dawn ; and the bright beams of the Sun of Righteousness gilding the mountain tops afford an earnest of their noonday splendour."

Of the progress of the Gospel in this interesting country we purpose giving some account in the following pages.

The Red River Settlement dates from the year 1811, when the Earl of Selkirk purchased from the Hudson's Bay Company and the Cree and Saulteaux Indians a large tract of land stretching along both banks of the Red River and the Assiniboine. The country was at that time inhabited only by wandering tribes of Indians, and visited from time to time by the agents of the Hudson's Bay and North-West Fur Companies, who had trading-posts in the neighbourhood. Vast herds of buffalo, now driven to the west of Red River, then roamed over its prairies, and frequented the rich feeding grounds of Minnesota. The greater number of the settlers were Scotchmen and Protestants, yet there was no minister of the Gospel among them, no place of worship from north to south, from east to west of the wide-spreading territory. Is it therefore to be wondered at that God's laws were set at defiance, and deeds of violence committed which were a disgrace to civilized men ? In 1820, Mr. West, a clergyman selected by the Church Missionary Society, arrived in the settlement in the capacity of Chaplain to the Hudson's Bay Company. He was instructed to reside at Red River, and to endeavour to ameliorate the condition of the Indians. In 1822 the Church Missionary Society determined to commence a Mission at Red River,

and appointed the Rev. David Jones their first Missionary ; he arrived at the Settlement in October, 1823. In 1825 the Rev. W. Cockran was sent out by the Church Missionary Society to preach the Gospel to the Indian tribes. "To the untiring exertions of this pioneer of Missionary enterprise in the Far West is owing in a great measure, under the blessing of God, and the influence of the Holy Spirit resting on his labours, the improved condition of the Indians and half-breeds in the settlement."<sup>2</sup> "At that time Red River was an isolated settlement of civilized and half-civilized men in the midst of a vast region of barbarism. A very small portion of land had been brought into cultivation by the European settlers. The rest of the inhabitants, Canadians, half-breeds, and Indians, depended chiefly for subsistence on the chase and fishing. Their principal dependence was the buffalo hunt, which took place twice a year, when 700 or 800 hunters would set out in pursuit, accompanied by their wives, and children, and horses to bring home the spoil." If for any reason the hunt proved unsuccessful, both Indians and settlers would necessarily be reduced to great straits. It was therefore necessary for the Missionaries to cultivate land and rear cattle in order to provide food for their families and schools, as well as to assist the number of destitute half-breeds and Indians, whose improvidence reduced them to the last extremity of starvation. For everything they needed beyond the produce of their farms, for furniture, hardware, tools, books, clothing, and other things which contribute to daily

<sup>2</sup> British North America. Religious Tract Society, 1872. For full account of Mission-work at Red River, see "Rainbow in the North."

comfort, Missionaries and colonists were dependent on England.

Very different is the aspect which Red River now presents. Professor Hind thus describes his first impressions of the settlement in his narrative of the Red River Exploring Expedition of 1857 :—

“Red River enters Lake Winnipeg by six different channels. Fourteen miles from the mouths of the river is the Indian village, founded by Archdeacon Cockran. A little below the village the country rises, the banks are about thirty feet high, the timber is imposing, and all the aspects of a level, fertile region invest the scene, but the sameness in the general appearance of the banks becomes monotonous after the wild and varying beauties of the Winnipeg. The sight of clearings, however, with the neat white houses of the settlers at the Indian Missionary village speedily creates other impressions, aroused by such fair comparisons between the harmonizing influence of civilization, and the degraded brutal condition of a barbarous heathen race. These suggestive signs of improvement in moral and social position rapidly create a healthy tone of feeling in passing from the cascades and rapids of the Winnipeg, where half-clad savages fish and hunt for daily food, to the even flow of Red River, where Christian men and women, once heathen and wild, now live in hopeful security on its banks.”

“About four miles above the Indian Missionary village, a bend in the stream gives rise to a sharp projection of the level plateau, called Sugar Point, from the groves of maple which cover it. Near Sugar Point is a school in connexion with the Indian Mission below, situated north of the line which

divides the parish of St. Peter from that of St. Andrew, and marking the northern limits of Red River Settlement. At the Grand Rapids, so called from the character of the river which flows through it, is grouped an assemblage of substantial stone buildings, which create a favourable impression of Red River resources and comfort, not unfrequently repeated in ascending the stream."

"A farmer is attached to the Indian Settlement, which is cultivated with great care by the Indians; it is intended to serve as a model for other Christian Indians, and also to provide them with seed and supplies in the event of their own stock failing—a contingency by no means improbable, since habits of forethought and economy are rarely acquired by these people until the second generation. Potatoes grow to a size unknown in England, many weighing as much as ten ounces each; asparagus, cabbages, brocoli and shallots grow luxuriantly. In the farmyard may be seen ducks, fowls, turkeys, pigs, sheep, and excellent milking cows, while flowering shrubs and annuals adorn the garden which surrounds the Mission-house."

Between St. Peter's Church in the Indian settlement, and the point where the Red River is joined by its tributary, the Assiniboine, there are four Christian churches and congregations which owe their existence to the labours of the Church Missionary Society. One of these, St. John's, formerly known as the Upper Church, at the junction of the two rivers, was made over to the Bishop of Rupert's Land, when that see was created in 1849, by the appointment of Bishop Anderson, who for sixteen years laboured with much zeal to promote the highest interests of the Indian. A second church, six miles

lower down the stream, formerly called the Middle Church, now, St. Paul's, was also transferred when the work ceased to be missionary. Eight miles further down the stream, in the neighbourhood of the Grand Rapids, is St. Andrew's, formerly known as the Lower Church, and nearly midway between it and the Indian Settlement Church, from which St. Andrew's is eleven miles distant, stands St. Clement's, Mapleton. The congregations in these two churches are chiefly either Europeans, or persons of mixed descent, with but a small sprinkling of native Christians, and the duties are chiefly of a pastoral character.

The Red River territory is now called the Province of Manitoba. Its capital is Winnipeg, a rapidly rising town near the junction of the Red River and the Assiniboine. Here is St. John's College, which includes a boarding-school for boys and girls, and is under the immediate supervision of Bishop Machray. A superior education is given, and some of the pupils have distinguished themselves at the English universities ; while others have been ordained to preach the Gospel in their native land. There are also parochial schools, and a model training institution ; no less than ten Church of England schools are supported by the Church Missionary Society.

About twenty miles from the Indian Settlement is another Missionary station, known by the name of Scanterbury. It is situated on the Broken Head River, one of the small feeders of Lake Winnipeg. Here is a little community of native Christians, numbering forty-three individuals. Some sixty miles north-east of Scanterbury is Fort Alexander, on the Winnipeg, not far from which is the Mission Station of



Lansdowne. About one hundred miles from Lansdowne is the Mission station of Islington, formerly known by the name of Chien-blanc. It stands on an oasis of two hundred and fifty acres, on the banks of the Winnipeg, not far from where it issues from the Lake of the Woods.

The Roman Catholics were the first to establish a Mission at Islington, but having withdrawn from it, the Church Missionary Society occupied the Station, sending Mr. Philip Kennedy there as Catechist in 1850. In 1851 the Rev. R. James was appointed to this Mission, and he it was who changed its name of Chien-blanc to Islington. An English lady afterwards gave £1000 towards this Mission, to which she generously added £100 per annum for its maintenance. It occupies an important position between the province of Manitoba and Canada Proper. A farm is attached to the Mission; wheat, Indian corn, and potatoes grow well here. In North-West America it is necessary for each Mission Station to have its farm whenever the nature of the soil admits of its being cultivated; and this not only for the supply of the wants of the Missionary and his family, but in order that he may be able to assist the Indians who flock around him in seasons of scarcity; were he unable to supply their wants they must disperse in search of food, and thus the opportunity of retaining them for a time, and giving them religious instruction would be lost. The Indians at Islington belong to the Swampy Crees, and hunt on the Lower Winnipeg. The heathen Swampys acknowledge the existence of a supreme and good Being, but they address their invocations to the Evil Spirit. Many of the Saulteaux Indians are also found on the route

between 'Canada Proper and Red River. "They are not likely to be brought under the power of the Gospel," wrote Archdeacon Cowley, towards the latter end of 1871, "without much patient labour and endurance on the part of the Missionary, and very considerable expense of money and prayer by the Church. But these are souls for whom Christ died, necessity is laid upon us, and woe unto us if we preach not the Gospel."

The Rev. Baptist Spence, a native pastor, has the charge of this Mission. For many years he did good service as a catechist, and was ordained to the work of the ministry in 1869. The sale of intoxicating drink to the Indians has greatly hindered the work of this Mission ; that there is, however, reason to look hopefully to the future, the following extract from a letter written by Mr. Phair in 1871 will show. "The effect of the prohibition of the sale of ardent spirits may be better imagined than described ; suffice it to state, that where hitherto poverty and vice predominated, there is now not only a desire to come to church, attend the meetings for prayer, and an attempt, outwardly at least, to walk consistently with their profession ; but there is the means, the food to enable them to remain within reach of Christian instruction. During the past year I perceive that a spirit of prayer is manifesting itself here and there among the people, and this in connexion with the additions from time to time from among the heathen, give us reason to believe that our labour is not in vain in the Lord. On my arrival here some seven years ago, there were not ten houses in connexion with the Mission ; now there are more than forty, and the past year has witnessed the erection of more than one fourth of that number. The fur hunt has been

almost a total failure lately, and the consequence is that the Indians have turned their attention to settling, farming, and other pursuits more favourable to our work among them. On Sundays the church is well filled, and on other days the meetings more regularly attended. No Indian appears to loiter about idle, as has been the case heretofore; all are busy, some clearing land, others cutting logs preparatory to building their houses; and a spirit of new life appears to have entered my people."

Prairie Portage, on the Assiniboine, which owes its existence to the zeal and energy of Archdeacon Cockran, "is," wrote Professor Hind in 1857, "next to the Indian Settlement, the most interesting illustration of an Indian Christian Settlement in a wilderness still inhabited by roving bands of Indians, who as of old occupy themselves in barbarous warfare, hunt for daily food, and submit with abject humility to the conjuror's malignant influence. The church is constructed of wood, and contains about thirty substantial family seats, but is capable of holding three times that number; each seat is manufactured by the owner according to a pattern supplied by the archdeacon. The congregation on Sunday was composed of Plain and Swampy Cree Indians and half-breeds: near the door of the church, inside the building, a number of heathen Indians stationed themselves to indulge their curiosity; they remained quiet and grave, and conducted themselves with the utmost propriety during the service." Prairie Portage is now chiefly peopled by settlers from Red River, and the work is rather pastoral than missionary; hence it is about to be transferred to the Church organization of the colony, and the Missionary must advance further into

the west, in order to preach the Gospel to the Indian tribes, who retreat into the wilderness before the advancing tide of emigration. At present this station is under the pastoral care of the Rev. Henry George, son-in-law of Archdeacon Cockran.

Sixteen miles west of Portage La Prairie is Westbourne, occupied by the Church Missionary Society in 1859. Westbourne is on the White Mud River, and is so named after the Rev. John West, the pioneer of Missionary enterprise in North-West America. The population of this place now also consists chiefly of Europeans, and the Indians are about to leave the station for a reserve set apart for them by the Government. No longer a Missionary station, it has become an important colonial church, where the settlers find the means of grace already provided for them.

In addition to these churches in the neighbourhood of Red River, there are various Missions scattered over this immense territory. In every direction along the banks of distant rivers, which fall either into the Polar Sea on the north, the Pacific on the west, Hudson's Bay on the east, and Lake Winnipeg in the interior, the ministers of Christ have gone forth to spread the glad tidings of salvation. Of the progress of the work of evangelizing the heathen in these remote regions, the following pages contain a brief account.

The solitary life, the privations, the many trials endured by Missionaries in these far-off lands are such as could only have been borne by men in whose hearts glowed the love of Christ. That their labour has not been in vain, the facts about to be related abundantly prove. May some who read be stirred up to gird themselves for the battle, and armed in Divine panoply

“go forth to the help of the Lord, to the help of the Lord  
against the mighty”!

“With hope’s green branch the welcome Dove returns,  
Hails the bright star that tells the Dayspring near.”  
*John the Baptist.* (Prize Poem.)



## CHAPTER III.

### EXTENSION OF THE MISSION WESTWARDS.

Devon.—Fairford.—Nepowewin.—Qu'Appelle.



FROM the western shore of the Lake of the Woods to the foot of the Rocky Mountains, a distance of 800 miles, stretches a belt of remarkably rich soil, usually called the Fertile Belt. It is partly fine open prairie, partly covered with groves of aspen and other trees; it is from 80 to 100 miles in width, and comprises some forty millions of acres of rich arable and pasture land. Through this rich territory flow the North and South Saskatchewan, with their many tributaries, of which the Qu'Appelle is one of the principal. This fine country will probably soon be peopled by European settlers, who are already flocking towards the west in great numbers.

In order to provide for them the means of grace, and religious instruction for their children, it has been formed into a diocese, named the diocese of Saskatchewan. Among the Indians who for ages here found their hunting-grounds, the Church Missionary Society has laboured for more than thirty years.

So early as 1840, the Rev. Henry Budd, one of the first

Christian converts in Rupert's Land, who had been trained for the ministry at Red River, set out from the settlement to make preparations for erecting a church and establishing a Mission at Cumberland, or Pas, now called Devon, situated at the confluence of the Saskatchewan and Basquia Rivers, distant about five hundred miles from Red River. At that time Mr. Budd was a catechist only. He was ordained by Bishop Anderson on the 22nd of December, 1850, being the first of his countrymen admitted to the sacred office. This mission was matured under the fostering care of Archdeacon Hunter. On his return to England in 1854 it was transferred again to Mr. Budd, and here he now fulfils, not only the duties of a native pastor, but also of an evangelist for its out-stations, the principal of which are Moose Lake, Cumberland House, and Nepowewin, all in the basin of the Saskatchewan River. Professor Hind, who visited Cumberland in 1857, thus describes its appearance :—"It seemed like getting back to civilization again, when on rounding one of the majestic sweeps of the river, the pretty white church, surrounded by farmhouses and fields of moving grain burst unexpectedly upon our view. It was a calm summer's evening, and the spire was mirrored in the gliding river, and gilt by the last rays of the setting sun. The church is on the south bank of the river; near it is the parsonage, a commodious building. Adjoining the church is a neat schoolhouse, with several dwelling-houses. So greatly has God blessed the preaching of the Gospel at Devon that no heathen are now found there. All are nominally Christians, and the consistent lives of a large proportion attest that they have not received the grace of God in vain. The soil is less fertile than that of the Indian

Settlement at Red River, and being more exposed to the east winds which sweep over Hudson's Bay, the cold is more severe. Nevertheless, the Mission farm is cultivated with success. Wheat does not grow well there, but barley and potatoes are cultivated. By degrees the Indians are becoming civilized, and though in a measure dependent on fishing and the chase, they are more disposed than formerly to establish themselves in permanent homes."

In a letter dated August 19, 1871, Mr. Budd writes thus :—

"The growing population of Devon, and the endeavours of the people towards improvement in temporal as well as spiritual matters, give me full employment on the spot, and leave little room for visiting and seeing the Indians at other places. We see here new houses putting up every year, the soil ploughed up, the seed put in, parks and fences rising up here and there, until very little land is left for the cattle to graze upon. All this spring I was delighted to see them, each one trying to break up his own piece of land, and planting his potatoes in it, and now they have potatoes growing up nicely, and there is promise of a good harvest. The people have effectually put down the sale of any spirituous liquors among themselves, and now that the law has passed forbidding it, we trust we shall never see any more of that soul-destroying article of trade among our people. The Sunday services have been regularly attended by all the people when they are at home. Most of the strong and able go about hunting during the winter, leaving their families sometimes, and at other times taking them with them. During the summer months the strong men are away tripping in the boats ; but as the population is yearly



increasing, we still have plenty at home who fill the church Sabbath by Sabbath. I am always particularly encouraged at the Sunday duties ; for I feel that I am preaching to a people that understand me. The Sunday school is not less encouraging. Here we have children and young people attending, many of them reading with fluency the Word of God in their own language. They manage to read it in their own tongue so much quicker than in English, and of course at once understand what they are reading about. This and the day school I have to conduct myself, with the help of a young man whom I am training for a teacher." In Devon and its out-stations there are 650 native Christians, of whom 170 are communicants.

The Fairford Mission was commenced by Archdeacon Cowley in 1842. It is prettily situated on the banks of Partridge Crop River (which is a continuation of the Little Saskatchewan), about two miles from Lake Manitoba. Beds of rushes covering many square miles constitute the Crop, so called by the Indians on account of the resemblance which the outline of this reedy expanse bears to the crop of a partridge. It is distant from Red River about 200 miles. Here the Indians are *Saulteaux*. For many years Archdeacon Cowley appeared to labour among them in vain. The seed sown brought forth no fruit, and so hopeless did this Mission seem to be that thoughts were entertained of abandoning it. But the Archdeacon resolved to persevere, and after much patient labour he found the promise verified, "In due season ye shall reap if ye faint not." The first-fruits of his labours was Luke Caldwell, who was baptized by Bishop Anderson in 1851. When the Bishop again visited Fairford in 1858 a

little band of Christians had been gathered in, of whom he baptized thirty-nine. Yet once again the faith of the Missionary was put to the test; the fire-water introduced by the white man proved too strong a temptation for the infant Church, and many, alas! fell away.

Happily the sale of intoxicating drinks to the Indians is now forbidden, and to this Mission, as to others, the prohibition has proved beneficial. The latest accounts from the Mission state that the Indians flock to the house of God, and are diligent in their attendance at the school.

The Rev. George Bruce, ordained in 1868, is the native pastor now in charge of Fairford and its out-stations, Manitoba, Oak Point, Touchwood Hills, and Fort Pelly. Manitoba, on the shores of the lake from which it takes its name, is sixty miles south of Fairford. Oak Point is forty miles further on, while Fort Pelly, near the source of the Assiniboine, is 300 miles distant, and the Touchwood Hills are 100 miles further west. Here the population is composed chiefly of Crees, and a pretty little Christian village adorns the spot once desecrated by the orgies of the medicine man.

The Nepowewin Mission, situated on the north bank of the Saskatchewan, opposite to Fort à la Corne, was commenced in September, 1852, by the Rev. H. Budd. The name Nepowewin is derived from an Indian expression signifying "The Standing Place," where the natives are accustomed to await the arrival of the Hudson's Bay Company's boats as they track up the north side of the river. The Mission-house, garden, and little farm are a pattern of neatness and order. "The valley of Long Creek, five miles south of the Nepowewin," says Professor Hind, "appears to furnish a very large

area of land of the best quality, and will probably become the seat of a thriving community. But when these events take place the wild Indians will have passed away, and the white race will occupy the soil ; yet it is to be hoped that the descendants of some of these heathen wanderers who have here the opportunity of hearing of Christ and His Kingdom, may find a permanent home near the Nepowewin, so long distinguished for the medicine feasts which are celebrated in the pine woods crowning the banks of the Saskatchewan, whose remains I saw almost within sight of the Mission station, on the opposite side of the swift-flowing river." Luke Caldwell, now a native pastor, has charge of the Nepowewin Mission, under the superintendence of Mr. Budd, of Devon.

The Qu'Appelle Mission was established in 1857. It is beautifully situated on the Qu'Appelle, or "Who-Calls River," between the second and third fishing lakes. "These lakes are four in number, and derive their name from the rich store of fish they contain. They are narrow bodies of water, which entirely occupy an excavated valley about a mile in width. The scenery around them is most lovely and attractive. A belt of timber fringes their sides at the foot of the steep hills they wash. Ancient elm-trees, with long drooping branches, bend over their waters ; the ash-leaved maple grows here, as at Red River, to a large size, and the me-sas-ka-mi-na (la poire) grows to the height of eighteen or twenty feet, and is loaded with most luscious fruit."

The river Qu'Appelle derives its name from an Indian legend. A chief, it is said, was one day paddling his canoe down the river, when he heard a voice softly calling him by name ; he stopped, looked around, but saw no one. Re-

suming his course, he again heard his name distinctly uttered ; again he stopped, and responded to the call, but nothing was visible, and in vain he waited to hear the voice once more ; silence reigned around, and concluding that it was the voice of the Manitou which he had heard, he named the river " Who Calls."

When the Rev. James Settee, a native of Swampy Cree origin, first entered upon this Mission, the Crees of the Sandy Hills, having received intelligence that the Bishop had sent a praying man to teach them the truths of Christianity, directed messengers to inquire whether " the great praying father had sent plenty of rum ; if so, they would soon become followers of the white man's Manitou." The messengers returned with the intelligence that the great praying father had not only omitted to send rum, but he hoped the Plain Crees would soon abandon the practice of demanding rum in exchange for their pemmican and robes. The messengers were directed to return to the Missionary with the announcement that " if the great praying father did not intend to send rum, the sooner he took his praying man away the better for him."

" Here, as elsewhere," says Professor Hind, " the school is the main hope of the Mission." " Teach my children for two or three years, but let me follow the ways of my fathers," said the son of a chief of the Sandy Hills. " They wish their children to know the white man's cunning, and to learn to cultivate the soil, but they themselves would prefer to remain still the wild prairie Indians, hunting the buffalo, and occasionally tasting the savage excitement of war."

## CHAPTER IV.

### THE INDIAN TRIBES.

Aboriginal Races of North America.—Names of Tribes who formerly occupied British Territory.—Religious Ideas.—Manners.—Customs.—Cruelty.—Superstition.—Indian Women.



THE origin of the Aborigines on the continent of America is enveloped in darkness. Many of their customs and superstitions resemble those of Orientals. The aboriginal inhabitants of North America were divided into families, distinguished from each other in appearance, dialect, habits, and religious notions. These families were subdivided into tribes; between some of these tribes the most bitter hatred existed, and they carried on perpetual warfare with each other.

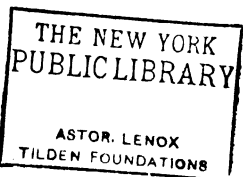
The following are the principal native races by which British North America was peopled :—

I. The Esquimaux, whose personal appearance indicates Mongol extraction. They are found on the northern shores of Hudson's Bay and the Arctic Ocean.

II. The Tinné or Chipewyan Indians, whose various tribes extend from the English River to the mouth of the Mackenzie. The Chipewyans are a harmless, inoffensive race,



NORTH AMERICAN PLAIN INDIANS.



well disposed towards the reception of Christianity; and it is a remarkable fact that they have always refused to trade for ardent spirits; hence drunkenness, the great bane of the Indian race, is unknown amongst them. The Hare Indians, Dog-ribs, Beaver Indians, and others, belong to this family.

III. The Kutchin, or Loucheux Indians, more correctly termed Tukuth, who dwell on the banks of the great river Youcon and its tributaries, and on the shores of Behring's Straits. They are probably a branch of the great Tinné family; their appearance and peculiar customs, such as infanticide and burning of the dead, seem to point to Tartar origin.

"Both the Tinné race and the Tukuth," says Mr. Kirkby, (whose residence amongst both people afforded him ample opportunity for forming a correct judgment) "undoubtedly proceed from the inhabitants of North-East Siberia; if so, the Tinné family holds a very important position among the aborigines of the continent, extending, as it does, in an uninterrupted line from Hudson's Bay to the Pacific Ocean, and stretching in a more broken, though perfectly visible chain from the Arctic Coast to the Gulf of Mexico."

"The Tinné family," says the same authority, "consists of forty-one tribes." The term Kutchin signifies the people, or the nation, while Loucheux, signifying "the squinters," is the name given to this people by the white man. Tukuth is the name by which they designate themselves.

IV. The Algonquins, occupying the territory between the estuary of the St. Lawrence and Hudson's Bay, and extending west as far as the Rocky Mountains. The Ojibeways, Crees, Delawares, and others belong to this family.

V. The Iroquois inhabited the country south of the



St. Lawrence, and about the great lakes. They were divided into five great nations, the Mohawks, Oneidas, Onondagoes, Cayugas, and Senecas. Only a few scattered remnants of the Iroquois now exist. One of these has found a home on the Grand River in Upper Canada, while a few others have had lands reserved for them in the United States. The Hurons were a numerous people dwelling on the shores of Lake Huron. In the border warfare with the United States, they, in common with many others, were dispossessed of their lands, and the few that now remain are settled in the village of La Jeune Lorette, near Quebec.

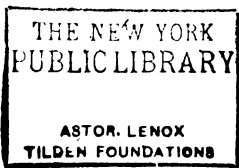
VI. The Dakotahs are still found in the great prairie south of the Saskatchewan, and in the desert beyond the boundary line. The Blackfeet, Assiniboines, and Sioux belong to the Dakotahs. The Sioux are the hereditary enemies of the Ojibeways and Crees.

The still savage Indians on British territory are chiefly those found in the plains of the Saskatchewan, for whose evangelization earnest efforts are about to be made by the Church Missionary Society.

There are, it is said, "probably not one tenth of the number of Indians who peopled the country when it was first settled by Europeans. In British territory there are not more than 148,000 Red Indians, of whom 55,000 are found in the Hudson's Bay Company's territories," now included in the dominion of Canada. This diminution of numbers is owing to various causes. In addition to the wars carried on between tribe and tribe, the introduction of fire-arms by the white man, thus rendering their warfare more deadly, small pox and other



FEMALE CREE HALF-BREED.



diseases introduced by the settlers, brandy and rum, the "fire water," which has for the Red man such a terrible fascination, the scarcity of food consequent on the general neglect of agriculture;—all these causes combined have destroyed vast numbers of the native race. Hence the importance attached by the Missionary to the instruction of the Indians in the art of agriculture. Hence also the necessity for the law whereby the sale or barter of intoxicating drinks is now strictly prohibited and enforced in British territory. One who resided for some years in the country observes: "When hunting, the Indian is removed from Missionary influences, and when visiting the trading-posts intoxication indisposes him to listen to the truths of the Gospel." If the Indian can be induced to settle in villages in the vicinity of the Mission station, if he can be taught to cultivate his garden and little farm, thereby providing a supply of food for himself and his family, a great point has been gained; the head of the family, when absent on his hunting expeditions, leaves his household in charge, as it were, of the Missionary, his children regularly attend the school, and he himself, returning to his peaceful and orderly home, and appreciating its comfort, is more willing to frequent the House of God, and to accept the instruction of Christian teachers.

The Indian is extremely superstitious. He believes in the existence of a great spirit, called Manitou, whom he supposes to be the maker and preserver of all things; he believes also in good and evil spirits, in the power of sorcerers and charms, and he looks forward to a future place of abode, where the brave will find their reward in happy hunting-grounds.

In the valley of the Qu'Appelle River, Professor Hind

frequently found offerings to Manitou suspended on branches of trees ; they consisted of fragments of cloth, strings of beads, shreds of buffalo hide, bears' teeth, and other trifles. "This custom," says he, "prevails everywhere in the valley of Lake Winnipeg, and on the banks of Red River, where the rattle of the conjuror, and the medicine drum may be frequently heard. A conjuror or medicine man, celebrated for the potency of his charms, will often exercise a very injurious influence over an entire band, consisting of ten or twelve families, in deterring them from frequenting particular hunting or fishing grounds if they happen to offend him."

The caverns formed by fissures in the limestone on the shores of Lakes Winnipeg and Manitobah, are believed by the Indians to be inhabited by bad spirits, and numerous are the legends respecting them. There are many spots which the Indians do not even dare to visit. If necessity compels them to approach any of these abodes of the spirits, they either lay an offering on the beach, in order to appease the imaginary god, or they keep at the greatest possible distance as they pass by. Some of the legends associated with these caves are truly absurd.

The custom of offering sacrifices prevails among the Indians of the Saskatchewan valley. The usual offering consists of two or three dogs. "At the mouth of the Qu'Appelle river, an Indian in June 1858 set his net, and caught a large fish of a kind different from any with which he was familiar ; he at once pronounced it to be a Manitou, and restoring it to the water again, he sacrificed five valuable dogs to appease the fury of the supposed fairy." When approaching Long Lake, an arm of the Qu'Appelle, Professor Hind was warned by the



"WIGWAM," OJIBBEWAY HALF-BREED.

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locality ; in a short time they all renounced heathenism. In the year 1852 the Rev. R. Hunt, who had been appointed to the Lac la Ronge station, transferred the headquarters of the Mission to Stanley, about eight miles above the point where the English River is joined by its tributary, the Rapid River. One object which Mr. Hunt had in view in making this change was that he might have greater facilities for instructing the Chippewyan Indians. The sterility of the soil in this locality has in some degree proved a barrier to the success of the Mission, for the necessity of going to a distance to procure food rendered it impracticable for the Indians in any great numbers to form a settlement in the immediate vicinity of the Mission station. The Rev. J. A. Mackay, a native minister, ordained in 1862, now resides at Stanley. The Rev. W. C. Bompas, when going north to the Mackenzie River Mission, in 1865, spent two days at Stanley, which he thus describes :—

“The appearance of the station is attractive ; there is a handsome church, good parsonage and garden, schoolroom, lodging-house for the children, together with storerooms for the Mission premises. The wooden houses of the Indian settlers, most of whom have also gardens, and some of them cattle and plots of corn-land, are cheering and hopeful. Fort Rapid stands immediately opposite the Mission station.”

Leaving Stanley, and proceeding to the head of English River, Portage la Loche is reached. This is the water-shed of this portion of the North American continent. From this point the rivers all flow northward to the Arctic Ocean. The traveller, having crossed the portage, finds himself in the basin of the



Mackenzie River. Of the many tributaries of the Mackenzie, the Athabasca, or Elk, takes its rise close to English River. At Fort Chipewyan it is joined by Peace River, after which the united streams take the name of Slave River, which after flowing onwards for a considerable distance contributes its volume of waters to the Great Slave Lake, which occupies an area of 12,000 square miles. Another tributary of the Mackenzie is the Hay River, which takes its rise near the Rocky Mountains, not far from the source of the Peace River; it skirts but does not traverse a large lake, called Hay Lake, and then, taking a north-westerly course, it falls into Great Slave Lake. In its course it forms a stupendous cataract, which is thus described by a Missionary, who named this magnificent waterfall the Alexandra Falls:—

“It is a perpendicular fall of about 150 feet high by 500 feet wide, and of surpassing beauty. The amber colour of the falling water gives the appearance of golden tresses twined with pearls, while in the spray was a rainbow reaching from the foot of the fall to the rocks far above its brink. We viewed the fall only from its brink, as access from below is precipitous. This waterfall impressed me more with its beauty than did Niagara. The beauty of the scene was enhanced by the rainbows in the spray. The shape and contour of the Alexandra Falls struck me as very similar to the Horseshoe Fall at Niagara, but I think it is superior.”

Advancing from the mouth of the Hay River, along the western shore of Great Slave Lake, the Mackenzie is seen issuing from the Lake, whence it pursues a northerly course to the Arctic Ocean. On this river stands Fort Simpson in latitude  $61^{\circ} 51' 25''$  North, and in  $121^{\circ} 51' 15''$  West longitude.

It is distant from Red River 2500 miles. Scattered throughout the country around the forts are the Chipewyan Indians.

A Mission was commenced at this place in 1858, by Archdeacon Hunter, who, seeing the efforts made by Romish agents to spread their tenets among the Indian tribes in the far north, felt that it was the duty of British Protestants to preach the Gospel in its purity to the Indians dwelling in the most remote portion of British territory, where as yet no Protestant Missionary had penetrated. Resigning for a time his charge at St. Andrew's, he set out from Red River in June 1858, on an itinerating tour amongst the Tinné tribes, then but little known.

"I go alone," he wrote, "while the Church of Rome sends five Missionaries. Yet I am not alone, for One is with me who is mighty to save—a Friend who sticketh closer than a brother, and who, I trust, has disposed and called me to this work. I feel indeed that this is the leading of Providence, for with such a band of priests, the whole of the Mackenzie River district would be overrun without any effort to counteract the evil. We have lost much ground among these fine Indians of the North."

On his way he encountered at Great Slave Lake one of the Romish priests, who openly avowed his intention of opposing the establishment of a Protestant Mission in the Mackenzie River district. The Archdeacon reached Fort Simpson on the 16th of August, and remained there during the summer of 1859, instructing the Indians who congregated at the fort. After an absence of sixteen months he returned to his home at Red River.

The Rev. W. Kirkby succeeded Archdeacon Hunter in this

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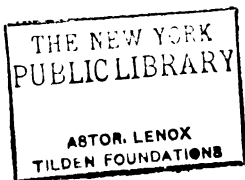
far-off station, where he had been the first to carry the glad tidings of the Gospel.

The result of Romish teaching was soon evidenced in the unwillingness of the Indians to receive instruction from Mr. Kirkby. On one occasion, when he went to visit a sick Indian, intending at the same time to address others who were present, they manifested marked indifference to all he said. When he knelt down to pray they all remained sitting still on the floor, apparently giving no heed to what was going on. Each had a crucifix suspended from his neck, which had been given to him by a priest.

A few days afterwards, however, the saka, or governor of a tribe, accompanied by three Indians, arrived at the Mission in a starving condition. The saka informed Mr. Kirkby that he had not only suffered much from want of food, but that he had been in great sorrow on account of the death of his son, expressing at the same time great regret that he had died unbaptized. He then earnestly requested Mr. Kirkby to baptize himself and his companions the next day, saying it was chiefly for that they had come. This Mr. Kirkby was reluctant to do, fearing they had erroneous notions respecting the sacrament. He therefore endeavoured to explain to them the real nature of the ordinance, and pointed them to Jesus as the only way by which they could be saved. "Their thoughts, if fairly interpreted," says Mr. Kirkby, are these, 'Baptize us, and we shall be safe.' This they have doubtless learnt from the Romanists at Fort Rae." On the following day Mr. Kirkby repeated to the saka and his companions the instructions of the previous day, and he further explained to them the Ten Commandments. They willingly promised obedience



THE REV. W. W. KIRKBY.



to everything required of them. Mr. Kirkby then asked them what their feelings were; the saka replied, "We cannot stay long here, our camp is twelve days off, we must soon go to it; we don't know what we may find to eat; perhaps we may soon all die; we wish to be the servants of God's Son, and to be baptized, if you will do it." Mr. Kirkby could no longer refuse; following the example of Philip, who baptized the Ethiopian eunuch on his acknowledgment, "I believe that Jesus Christ is the Son of God," he admitted these poor wanderers into the Christian Church. "Knowledge," he says, "I know they have but little, but none, I think, would doubt their earnestness." In the evening of the same day Mr. Kirkby again visited the Indians, and spoke to them of the duties that devolved upon them, and the blessedness of those who continued faithful.

Here was an earnest of the harvest yet to be gathered in. But much patient labour, years of lonely toil, and grievous disappointments were to follow. The labourer has often "to go forth weeping, bearing precious seed," ere he can "come again with rejoicing, bringing his sheaves with him."

In the summer of 1862 Mr. Kirkby resolved to carry the Gospel message beyond the northern spurs of the Rocky Mountains to the farthest limits of British territory. He obtained a canoe, which he named the "Herald," and having made the necessary preparations for his long and perilous journey, he assembled the little band of Christian Indians whom he had by this time gathered around him, and, kneeling with them on the bank of the river, "he besought the blessing of God on those who journeyed, and on those who

remained behind." Then, embarking in his canoe, he sailed down the Mackenzie to the point, not far from its estuary, where it receives the waters of the Peel River; he then ascended the latter river to Peel Fort, a great rendezvous of the Indians. Here he remained three days. He thus describes his visit to the Fort:—

"*June* 15, 1862.—Never to weary pilgrims was home sweeter than was the sight of the fort to us. We arrived at five o'clock in the morning, the sun was shining brightly; indeed, there is very little difference between day and night, the sun just dips beneath the horizon, and rises again immediately, the only observable difference is that during the night the heat and glare are not so great. At ten o'clock the Indians were invited to attend. They all came, and listened quietly and attentively. In the evening I addressed them again. Thus ended my first Sabbath within the Arctic circle."

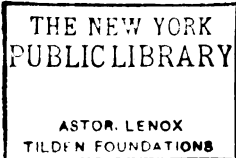
The two following days were also employed in instructing the Indians. On the 18th, leaving his canoe behind, he set out, accompanied by two guides, to clamber over the Rocky Mountains; up and down they went over several ridges, rising from 700 to 2800 feet, and at last, by a sudden descent of 1000 feet into the valley, he reached La Pierre's House, another of the Fur Company's forts. Here Mr. Kirkby spent another Sabbath; he addressed the Indians, and had an English service in the evening with the family of the officer in charge of the fort. "I never thought to see the day," said the officer, with tears in his eyes, "when a minister of the Gospel would be at La Pierre's House."

"The fatigues of the mountains are all forgotten," writes



REV. W. W. KIRKBY IN TRAVELLING DRESS.





Mr. Kirkby, "and warmly do I thank God for the privilege of being a fellow-worker with Him." Here our traveller remained till the 30th of June, instructing the Indians, and learning the Tukuth language. He then embarked in the Company's boat on the Rat River, a tortuous stream, which makes its way through a rough country, until it reaches the Porcupine River, a tributary of the Youcon. Two miles above the confluence stands Fort Youcon. Mr. Kirkby thus describes his arrival at the Fort :—

"*July 6.*—About three o'clock this morning we came to the portage which is about two miles from the confluence of the Porcupine with the Youcon. It is a straight walk across to the fort. Mr. Jones, the gentleman in charge of the boat, went that way, and I proposed to accompany him, but the Indians begged me to remain in the boat, as they wished to take me to the fort themselves. They enjoined secrecy on Mr. Jones, no one at the fort, of course, having an idea of my coming. In a very little while we met the waters of the Youcon, a magnificent river, at least three miles wide, and studded with islands. We had to mount the current to the fort, which, though only two miles distant, took us two hours to reach. There were about 500 Indians present, all of whom were filled with astonishment and delight to see me in the boat. Before going ashore, I requested them all to stand in lines, that I might shake hands with them, a task I knew I should have to perform. With a little shouting and excitement, they formed themselves two deep, and thus expedited the duty. This being over, I went into the house for a few hours, thinking it best to allow the Indians who had come in the boat to tell their tidings first."

Thus the glorious light of the Gospel of Christ, which first dawned on the land a hundred years ago, when the Moravians established their first Mission on the shores of Labrador, had penetrated to the farthest limits of the British dominions in America.

Fort Youcon is, however, no longer within the English boundary-line. In 1869 the United States' Government laid claim to the fort in virtue of the treaty by which Russia ceded all the forts in the territory to America. Fort Youcon, in latitude  $66^{\circ} 33'$  north, and longitude  $143^{\circ} 44' 10''$ , is, it appears, seventy-five miles west of the American boundary, and is therefore now included in the province of Alaska. The United States' Government lost no time in placing steamers on the Youcon and the Porcupine, hence there are now greater facilities for travelling, which will enable Missionaries to preach the Gospel to the Tukuth from time to time, with less labour and fatigue than Mr. Kirkby encountered as the first Missionary explorer of the Far North West. The distance of Fort Youcon from Red River is about 3,500 miles. It is, however, easier of access from the Mission station on the western side of the Rocky Mountains, and it would be comparatively easy for a Missionary to itinerate amongst the Tukuth from that point, provided there were an adequate staff of Missionaries qualified for the work. Bishop Anderson pointed out the importance of itinerating work in his charge to the clergy at Red River in 1860:—

“More must be done by itinerating in districts where distances are counted by thousands of miles; we cannot cover the surface with large and expensive stations; we must rather take a centre, and from it carry the truth in diverging lines.

Such must be the aggression on the Mackenzie River and in the North-West."

But to return to our narrative.

"I had been told," says Mr. Kirkby, "that it would not be safe for a missionary to declare the Gospel among the Indians at the Youcon, because it would clash with their habits of infanticide, polygamy, and Shamanism.<sup>1</sup> I desired, therefore, to act with prudence. I knew the Indians who had been in the boat would report favourably of what they had heard and seen. Mr. Hardisty, formerly the chief trader here, gave me a letter for them, which Mr. Lockhart, the gentleman now in charge, read to them, at the same time commending me himself to their attention. On his return, I went out, and, seating them in semicircles upon the ground, delivered to them my message. I said nothing about the peculiar sins of which they were guilty, but as plainly and earnestly as possible showed them their ruin by nature, and the marvellous way of salvation our God hath provided for us; after which, with the aid of those who had been in the boat, I sang a hymn, and then all for the first time knelt in prayer. Oh! it was a goodly sight to see that vast number, who had never prayed before, bending their knees, and trying to syllable the name of Jesus. The service ended, the principal chief, a rough,

<sup>1</sup> Shamanism is a system of demonolatry, sacrifices being offered to demons in order to prevent them doing mischief to the offerer. It was the old religion of the Tartar race before the introduction of Buddhism and Mohammedanism. It still prevails in Siberia. The Shamanites believe in the existence of a Supreme God, but they offer Him no worship. They believe the demons to be revengeful and capricious, hence they hope to propitiate them by bloody sacrifices and frantic dances.—"Land of Charity."

bold, energetic man, made a vigorous speech, and after him another did the same. Antoine, the Fort interpreter, informed me that they were glad I had come down, and that the chief had declared his intention of being guided by what I said, and requested all his followers to do the same. The second chief re-echoed his sentiments. Joy filled my very soul, and I sought my chamber to weep there.

“Mr. Lockhart kindly placed the largest room in the Fort at my disposal ; and having arranged my Bible illustrations round it, and divided the Indians into four parties, with a chief at the head of each, I purpose having one party in at a time for instruction, and, morning and evening, to have service with them outside collectively. On these occasions the Fort interpreter has kindly promised to help me, and as he will be engaged during the day, William, who came down with me from La Pierre’s House, will do admirably for the classes.

“*July 7. Lord’s Day.*—At six o’clock we had service outside, when I addressed the Indians on the duties of God’s own day. Every soul was present, and paid the greatest attention to what was said, and were really rejoiced when I told them of the way it was observed by the Indians of Norway House, Cumberland, &c. After breakfast I had a short service for the Europeans, of whom there are seven here ; and then the Indians in their classes till evening. To-night they warmed much with their subject, and appear more and more delighted to hear. I cannot doubt that God is inclining their hearts to Himself. They have hitherto been notorious for violence and turbulence of character. Only last autumn a man was stabbed close to the Fort, and his wife

stolen. The poor sufferer lingered a day or so and then died.

" *July 8.*—At the six o'clock service this morning, I exhorted the Indians very strongly to repentance for their sins past, and to holiness of life for the future. At the close of the service, the medicine man, a most notorious person, who has wielded unlimited influence over the minds of all, stood up, and, in the presence of all, renounced his curious arts. If he is really sincere, the Gospel will have achieved a noble victory. He is certainly the great high-priest of Shamanism here, and with him I hope it will fall. Being, however, so thoroughly rooted in their minds, and possessing, as they all do, such confidence in its powers, it will not be a little effort that will overcome it, and therefore I must not be too sanguine. At my classes five men declared openly that they had been guilty of murder, and expressed much sorrow, with the determination, God helping them, never to do so again. At the evening service I spoke to them upon the first four commandments with a view of leading them to-morrow to the sixth and seventh, the sins of which I cannot longer refrain from bringing before them, and openly denouncing.

" *July 9.*—The sixth and seventh commandments were explained this morning at the early service, and so far from the Indians taking offence, the message brought conviction to some. Cenati, who has killed many Indians, and who now has no fewer than five wives, stood up in the presence of all, and acknowledged his transgression, and voluntarily offered to give up four of his wives. Others who had two wives followed his example. On all it was imperatively enjoined that from this day polygamy was to cease. This met with the

most hearty approval of all, young and old, men and women, chiefs and followers.

"Then came the sad and harrowing tales of murder and infanticide. No fewer than thirteen women confessed to having slain their infant girls; some in the most cruel and heartless manner. The day was fully occupied with these matters, and in the evening the following three commandments were explained. Thank God, the way is now clear, the whole counsel of God may be fully declared to them. The gentlemen of the Fort testify that they never could have believed the Indians would be so tractable.

"*July 10.*—At the morning service I declared fully the way of salvation through a crucified Redeemer. Every one paid the greatest attention. In the afternoon I had the classes as usual, when three more men acknowledged having killed others, but said, 'they were then like people in a thick wood, not knowing the right track from the wrong; now they can see a little, and will never do so again.' This afternoon about twenty of the Indians left; their provisions being spent, they could remain no longer. All the others were at the evening service as usual. As I had done at La Pierre's House, I endeavoured here to teach the hymn, and morning and evening prayer, which I had translated into Loucheux, to five or six of the young men thoroughly, so that they may teach others after my departure. To-night three of them, at my request, conducted service with all the others, just as if I were not present, and all of them managed it admirably. As these will each be with a separate party or tribe during the winter, God's praise, will, I trust be sung, from day to day, in places where it has never been sung

before. They are also learning the Ten Commandments by heart likewise; and to-night the great medicine man stood up before all the others, as they were seated on the ground, and said them all perfectly, his countrymen repeating them after him. Of course the longer commandments were not said in full. Each one consisted of one sentence only; thus, the fourth was, "Thou shalt keep God's day holy," and so on with the others. It will be a great point gained, however, if one from each tribe learns them even thus, to teach through the winter to others.

"*July 12.*—Service and classes this morning as usual. At three o'clock in the afternoon I assembled them again for a brief farewell address. I earnestly pressed upon them the necessity for firmness in the truths in which they had been instructed; and besought them with all diligence to cleave unto the Lord Jesus Christ. They were all deeply moved, and begged of me to come again next year so earnestly, that they extorted the promise from me. I could not refuse, and yet I ought not to have done so, as I had in a manner pledged myself to go to Bear Lake, having disappointed them there this year. My hope is, however, that a fellow-labourer will arrive by the boats, and we shall thus be able to meet the wishes of both parties. The speech of the principal chief and the medicine man were very noble and good, and manifested much wisdom and good feeling. A chief from near Behring's Straits said it had all been like a dream to him. He did not know whether he could carry much of what he had heard to his people, but as I had promised to come again next year, he would, if alive, bring a number of his people up, that they might hear for themselves."



"The very thought of the Redeemer's praise being sung from the extreme east to the far west is," says Mr. Kirkby, "exhilarating, and helps us to look forward to the time when all dwellers in the wilderness shall kneel before Him."

On the 13th of July Mr. Kirkby set out on his return to the Mackenzie River. He writes :—"We are again fairly on our way. I shall, I fear, be very tired of my canoe long before reaching La Pierre's House. It is so small that there is barely room to sit in, and of course I am obliged to keep motionless, lest the canoe should capsize. In addition to myself, I have a little Indian boy, about ten years old, who was given to me yesterday by his father, to train and educate for future usefulness, if God be so pleased to use him. He is a nice little boy, and will, I think, learn quickly. He has attached himself to me, poor little fellow, but he could not refrain from crying very much last night for his father. His mother died two or three years ago. From his having two rather large teeth in front of his mouth, he is called "Beaver Teeth," but I hope to give him my own name William.—*July 27.* We have toiled hard, hoping to reach La Pierre's House, but, finding it impossible, we have encamped, and, by a very early start, hope to be there shortly after breakfast. During the fifteen days we have been coming up the Youcon, we have not seen a single Indian, all being in the interior, making their summer hunts. The Indian who promised to have a supply of dried meat for us failed. Had we not therefore been fortunate in shooting some geese, we should have been poorly off.—*July 28.* About eleven o'clock this morning we reached La Pierre's House. The officer in charge and his wife received me most kindly, as did the few Indians present. I held a service with the Indians,

and in the afternoon I baptized the wife of the officer in charge and her daughter, about six years old.—*July 29.* After sixteen nights sleeping in the open air, on the sand, gravel, or stones, just as the beach happened to be when we encamped, I enjoyed the quiet and luxury of a night's lodging in the house again.—*July 30.* After breakfast, we wished our friends at La Pierre's House good-bye, and set off on our toilsome journey across the mountains.—*July 31.* The first night after leaving Peel's River, four Indians joined us with a supply of food for our need, and, by a strange coincidence, this morning, when we awoke, three Indians were with us who had come up to us with a supply of food during the night. As soon as I saw them, I recognized them as old friends. They had been to La Pierre's House, hoping to meet me there, and, hearing we had started they followed us. Two of them will go with us to Peel's River.—*Aug. 2.* I reached Peel's River in good time to-day. About sixty Indians were present, and standing on the bank was the Roman Catholic priest whom I met in the Good Hope boats. It appears that he heard of my intention of going to Youcon and at once hired a canoe and Indians, and chased me down, arriving here two days after I had left. He was much disappointed to find that I had gone, and made some preparations to follow, but being unwell, and hearing of the bad walking, the rivers to ford, and swamps to go through, he changed his mind, and has remained here ever since.—*Aug. 3.* I left the Fort at three o'clock this morning with the boats. Up to the moment of my departure I was busily engaged with the Indians, who were just as anxious to learn as I was to instruct. The canoe has taught me to appreciate the comforts of the boats, and twenty-eight nights sleeping outside, with only a

blanket, has taught me to value the comfort of a tent. We expect to be twenty-five days going up to Fort Simpson.—*Aug. 6.* We came up to a camp of Indians this morning, and remained three hours with them.—*Aug. 12.* Arrived at Fort Good Hope at six o'clock this morning. About thirty Indians were present, most of them joined us in our evening devotions.—*Aug. 29.* I reached home this evening in health and safety. It is precisely three months to-day since I left, during which I have travelled over at least 3000 miles, and have been honoured by God to carry the glad tidings of salvation far within the Arctic Circle to a people who had never heard it before."

In October of this year, 1862, the Rev. Robert Macdonald arrived in the Youcon district, having been appointed to take charge of this new work. He at once commenced the study of the Tukuth language, in order that he might address the Indians in their own tongue. He not only instructed those at the Fort, but he went amongst the Indians in the surrounding country, preaching and teaching as he found opportunity. A leading chief of the Youcons was a first-fruit of his ministry. This chief died towards the close of the year 1864, "exhorting his people to become Christians indeed, that they might follow him to that blessed place whither he felt sure he was going." Here Mr. Macdonald still labours assiduously, traversing the country, and carrying the Gospel to numerous tribes hitherto strangers to the joyful sound. It is surely a hopeful sign that nearly all listen to his teaching with attention, and to many the Holy Spirit has brought home the message with convincing power, leading them to forsake their heathen customs and to seek admission into the Christian Church. In one tribe indeed there are scarcely any unbaptized persons.



TUKUTH OR LOUCHEUX CHIEF.

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The Tukuth Indians differ in their customs from other tribes on the Continent. "They are," says Mr. Kirkby, "the only people I have met with who either collect wealth or have a system of barter. Their medium of currency is beads; the standard bead is a large one of white enamel manufactured in Italy. They are purchased from the Company's stores, and threaded by the women on strips of fine leather, a fathom being equal to the Company's standard of a mole beaver."

"They are an athletic and fine-looking race, about the average stature, and remarkably well proportioned. They have black hair, fine sparkling eyes, well-set teeth, moderately high cheek-bones, and a fair complexion. They perforate the septum of the nose, and insert two shells joined together and tipped with a coloured bead at each end. Their dress is a kind of peaked shirt, made of deer-skin, dressed with the hair on, and trousers to which shoes are attached. The hinder part of the shirt is fringed with fancy beads, and small leathern tassels, wound round with dyed porcupine quills, and strung with the silvery fruit of the oleaster. The hair is tied behind in a cue, bound round at the root with a fillet of shells and beads, and loose at the end. The tail feathers of the eagle or fishing-hawk are stuck in the hair at the back of the head. The only difference between the dress of the women and that of the men is that the tunic of the former is rather longer, rounded instead of pointed in the front, and more profusely decorated with beads or hyaqua shells."

"For the purpose of taking fish they construct weirs, a practice common in British Columbia, but which does not exist eastward of the Rocky Mountains, while of the nets of the Crees they are ignorant. Their deer-skin tents or lodges are hemi-

spherical in shape, resembling the Esquimaux snow-houses, and the Yourts of the Asiatic Nomades."

Mr. Kirkby has translated into the native dialect a number of prayers, hymns, and tracts, a catechism, short Bible lessons, and an abridgment of Gospel history. He also collected materials from which a skeleton grammar and vocabulary have been formed by the fellow-labourers who came to his aid towards the close of the year 1865, as we shall find in our next chapter. The acquisition of the language will thus be rendered easier to the Missionaries who may in future occupy this post. These translations are in the syllabic character, which is quickly learnt by the Indians.

A handsome church, dwelling-house, and school were erected by Mr. Kirkby at Fort Simpson, and this in a place where only two or three labourers can be obtained at a time. During the erection of these buildings, Mr. Kirkby himself worked as hard as a day-labourer. Nor, while so engaged, were the higher duties of a Missionary neglected. Besides ministering to the Indian tribes scattered over the country from the Mackenzie to Fort Youcon, Mr. Kirkby manifested a Christ-like zeal for the souls of the servants of the Hudson's Bay Company at the posts in the districts. "Quite a revival in religion is attributed by the Company's officers to his exertions amongst them," wrote the Missionary sent to his aid in 1866.

Exposed to temptation, as these Europeans are, far away from the restraints of civilization, how invaluable is the influence of the true minister of Christ, who, instructing in season, and out of season, labours to bring the wanderers into the fold! Here in a remote corner of the earth is noiselessly

arising upon the true foundation, Jesus Christ, a portion of the building which groweth unto an holy Temple in the Lord.

" . . . . Then in awful state  
The Temple rear'd its everlasting gate,  
No workman's steel, no ponderous axes rung ;  
Like some tall palm the noiseless fabric sprung.  
. . . . Hark ! white-robed crowds their deep hosannas raise,  
And the hoarse flood repeats the sound of praise,  
Ten thousand harps attune the mystic song,  
Ten thousand saints the strain prolong,  
Worthy the Lamb ! Omnipotent to save,  
Who died, who lives, triumphant o'er the grave."

*Bishop Heber's Palestine.*



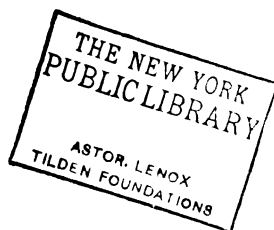


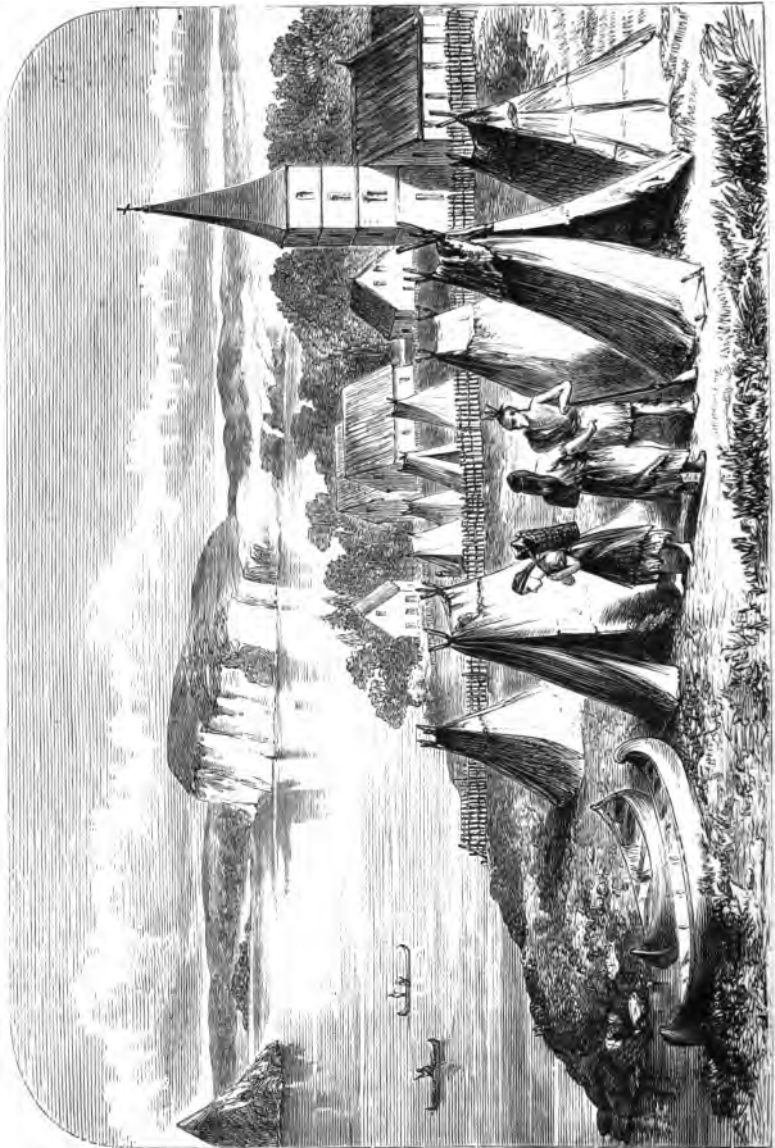
## CHAPTER VII.

### MR. BOMPAS' JOURNEYS IN THE FAR NORTH.

Appointment of Rev. W. C. Bompas to Mackenzie River.—His Journey North.—Great Bear Lake.—Indian Camps, Fort Rae, Fort Vermillion.—Return to Athabasca.—Youcon.—Peace River.—Gold Mines.

**I**N the year 1865 the Rev. W. C. Bompas, having offered his services to the Church Missionary Society, was appointed to the Mackenzie River Mission. It was intended that he should proceed, as soon as he had acquired some knowledge of the language, to the Youcon district, to supply the place of Mr. Macdonald, whose health had temporarily failed. He left London June 30th, and travelling by way of the United States, reached Cumberland House, on the north bank of the Saskatchewan, August 28th; hastening on from thence, he reached Fort Simpson on the Mackenzie, on the morning of Christmas Day. Mr. Kirkby thus expresses the pleasure he experienced at his arrival.—“You will imagine better than I can tell you, our delight at the unexpected arrival of Mr. Bompas. Such a thing as an arrival here in winter is never thought of, nor had ever before occurred. After the boats have left in the fall, we have no visitors until June, when the rivers again open.”





FORT SIMPSON, MACKENZIE RIVER.

The joy with which the Missionary welcomed his fellow-labourer may be better imagined, when we remember that Mr. Kirkby had been working alone for six years, utterly isolated during that long period from the civilized world. Moreover, the autumn of that year had been a peculiarly trying one; scarlet fever had broken out amongst the Indians, and the whole of Mr. Kirkby's family had been prostrated by the malady. Thus with a heavy heart he had ministered to the sick and dying Indians in their tents around, with none to cheer him with sympathy, or to render to those dear to him the kindly aid so much required in times of sickness.

Mr. Bompas arrived in time for the morning service, and in the evening he began his work by preaching from St. Luke ii. 10, "Behold I bring you glad tidings of great joy, which shall be to all people"—the very text from which Samuel Marsden first preached to the New Zealanders exactly fifty-one years before.

He thus describes his journey north from Cumberland House :—"Our course at first lay across Cumberland Lake, which is large, and connected with various other lakes in different directions. From Cumberland Lake we entered Sturgeon River, whose shoals are of great notoriety among the navigators of this country. Though only twelve miles in length, as the crow flies, it took us five days to pass this river, the boat's crew being mostly in the water tugging the boat over the shallows, and the rainy weather made this part of the voyage unpleasant. After leaving Sturgeon River, and crossing Beaver Lake, favourable winds made our progress more expeditious, and some bright sun enabled us to dry the tents, bedding, and cargoes, which were all becoming gradually

saturated with wet. The banks of the rivers maintained generally the same appearance. Thick woods of birch, alder, poplar, and ash, shut out any distant prospects, while the rocky shelves of granite or hard limestone gave but little promise of fertility in the soil. At Frog Portage we were delayed two days; one of these was Sunday, and we had a quiet service on shore, attended by the few men of the crew who profess the Protestant faith. A few days brought us from Frog Portage to Rapid River, where we were again detained two days. From Rapid River our course was expedited by favourable winds. A short service was held regularly on Sunday, and such of the crew as were Protestants attended and joined in singing a hymn such as they had learned in our churches at Red River."

Arrived at Isle à la Crosse, a detention of three days occurred. Here Mr. Bompas was entertained by Mr. Mackenzie, the Company's officer in charge of the district. Many Chipewyans were encamped round the fort, but for the want of an interpreter Mr. Bompas was unable to address them. This place is the head-quarters of the Roman Catholic Mission for the north. There is a good church and three houses, in which reside a bishop, priest, one or two lay brothers, and two or three sisters of mercy." On the 12th of October Portage La Loche was reached, and after the delay of one day, Mr. Bompas obtained a horse and cart to transport his luggage across the hills, and continued his journey. "The view from the brow of the hill, which terminates the Portage, is very striking. You see the river gliding from among the hills at the foot of the steep, and winding for many miles between lofty slopes, covered with birch and pine, until a ridge of blue

hills in the distance bounds the prospect. The country to the north of the Portage is more interesting. The soil no longer consists of a thin layer of earth on the hard rock, but is more abundant, and on a soft or sandy foundation. The trees are therefore more lofty, and the woods, moreover, less frequently devastated by running fires. On the banks of the Athabasca River, the various geological strata are well displayed in the cliffs, and these are frequently filled with fossil shells and corals, &c. In some places there are salt springs, in others abundance of bitumen, both in a solid and liquid state. The woods occasionally open out into fine prairies of hay grass; horses are allowed to remain unprotected in the prairie all winter, where they find their food by scraping the snow with their feet from the grass beneath." After eight days' paddling in the canoe, Fort Chipewyan was reached on Athabasca Lake. The winter's frost had now set in, and for several days the water froze on the paddles of the canoe, but the weather continued fine and bright, and Mr. Bompas determined to push on. He obtained a large canoe, and engaged three Indian lads to take him down Slave River to Slave Lake. In seven days he had accomplished considerably more than half the distance, but then ice appeared in the river, and it was necessary to cut a passage with an axe. On the 9th day he was compelled to leave his canoe and baggage "en cache" on the river bank, the ice having become too thick to allow of his proceeding by water. He and the three Indian boys set off to walk through the woods to Fort Resolution, the nearest of the Company's forts. Two days' scrambling through brushwood and thickets brought them to their destination. Here Mr. Bompas was compelled to remain three weeks, until the

ice on Slave Lake became sufficiently fixed to enable him to travel with a sledge and snow-shoes. As soon as this could be done with safety he continued his journey, and arrived, as we have already seen, at Fort Simpson, on the Mackenzie, on the morning of Christmas Day.

Here he learned that Mr. Macdonald, having regained his health, had already resumed his work in the Youcon district. Mr. Bompas therefore remained at Fort Simpson until Easter, assisting Mr. Kirkby, and acquiring the language, in order that he might as soon as possible commence an itinerating Mission amongst the Indian tribes scattered along the shores of the lakes and rivers of the north. He first proceeded to Great Bear Lake, which he thus describes :—

“This large lake is about 200 miles long by 150 broad. The Hudson's Bay Company's Fort, known as Fort Norman, is situated at the south-western extremity of the lake, in latitude  $65^{\circ}$  north, longitude  $123^{\circ}$  west. The lake remains covered with ice from the beginning of November till the end of June, or eight months out of twelve. The adjoining country is covered with snow for nearly a similar period, viz., from the middle of October to the end of May. During the short summer, many pretty wild flowers of small kinds grow on the shores of the lake, especially those of a lilac colour, one like a small azalea on the marshy ground, and one like a clarkia amongst sand, also wild roses, anemones, &c. Many varieties of small ground berries also spring up very quickly during the summer months. They ripen in the fall, and many of them remain all the winter under the snow, so that on the return of spring they are found at once ready for eating, for the benefit as well of man as of

ducks and geese, which fly across the lake in great numbers at the time of their spring and autumn migrations.

"The temperature of the shores of the lake is cold even in summer. The thermometer on some warm days shows summer heat (76° Fahrenheit), but generally there is a cool air from the lake, at least until the ice has quite disappeared. The mosquitos are troublesome from the end of June to the end of July. Fish is plentiful in the lake. The chief kinds caught at Fort Norman are the herring and trout. The herring is twice the size of the salt water herring caught on the English coasts, but resembles it in form and in the structure of its bones as well as in taste, which is delicate and good. The herring is caught in nets in the summer time, and in the winter it is speared through a hole in the ice; one man will sometimes take in this way a hundred in a day. The trout are large, weighing from twenty to thirty pounds, and sometimes even as much as sixty pounds. The appearance and taste are much like rich salmon. In the fall they are so fat that lamp oil is extracted from them. They are taken with cod hooks and with nets, and twenty or thirty may be caught in a day. In other parts of the lake white fish are caught. In spring a few wild geese are shot. The principal supply of food is deer's meat. Bands of many thousands of migratory reindeer traverse the lake in winter. The Indians commonly kill a deer and take only its tongue, leaving the carcase to rot. The hides alone would be valuable in England, could they be transported thither.

"In summer, the deer migrate to the barren grounds on the shores of the Arctic Sea, principally, it is supposed, led by their instincts to shun the mosquitos which abound in the



woods in summer. The Indians follow the deer for their summer hunts until the snow falls, when both deer and Indians return to the neighbourhood of the Lake. Besides the deer, the Indians hunt for the Company the beaver, marten, fox, &c., for which they are paid by the Company in supplies of clothes, kettles, axes, beads, tobacco, and other things brought from England for the purpose. For meat they are paid only in ammunition. From the intercourse which the Indians have now for some time had with white men, and especially from their receiving from them European clothing, the appearance and demeanour of the natives has lost much of its savage character. At the same time in morals or intelligence, in the arts and habits of civilized life, it does not appear that the Indian has been at all raised or improved by trading. This appears a complete answer to the question whether trade or the Gospel is to be the instrument for raising the barbarian to the rank of civilized men.

“The Indians show considerable skill in the manufacture of their birch-bark canoes, of their snow-shoes, and leather mocassins; in making twine, fishing-nets, and rope; in working with porcupine quills and beads; and the Europeans are content to learn these arts from the natives, or else employ them to work for them in these matters. On the other hand, it does not clearly appear what the Europeans have taught the Indians, unless it is the habit of smoking and playing cards; so that the balance of obligation would seem to remain in favour of the savage. With respect to moral character, too, though the heathen have not much to boast of, yet it is generally admitted that the preference should be given to them rather than to the white men, or at least that

the natives have learned more harm than good from us, even though, in this district, the white man has not yet introduced that fatal destroyer of the Indian race, alcohol. In health the Indians have sadly suffered by the arrival of the white man, having become liable to several European diseases.

"They appear to be gradually losing their native hardihood, partly, perhaps, through the constant use of tobacco; while the use of copper kettles, in a filthy state, from which the tin lining soon disappears, endangers a slow poisoning from verdigris. By imparting a true and sound religion, the white man might atone for, or, at least, supply a remedy for all these evils; but no, in this he sins against the Indian worst of all.

"The Indians here were quite free from idolatry. Their religion owned a good and an evil spirit, together with the immortality of the soul, and retribution after death for good or evil done in this life. How is it now? A bishop, seven or eight priests, several brothers, and perhaps sisters, too, are industriously teaching these 500 credulous Indians (the whole estimated population of the district) the established principles of idolatry and superstition. The whole of this company of priests append to their names the initials O. I. M., or devotee of the Immaculate Mary; and they are sworn to uphold the glories of the Virgin, and especially the doctrine of her immaculate conception, as invented and promulgated by the present Pope.

"Every Indian, therefore, on seeing a priest, receives from him, first, a brass medal to wear round his neck, with the letter M on one side, and an image of the Virgin on the other; secondly, a rosary, with, alternately, ten small beads, for as

many Ave Marias, and one large one for a Pater Noster ; thirdly, he gets a large gaudy-coloured picture of the Virgin, surrounded by prayers to her ; and fourthly, when baptized, he receives a small crucifix. All these idols he is industriously taught to worship, and is forced, also, to kneel down in the priest's presence and worship the cross, or the Virgin's image. When besides this, he has been taught that if he visits the Protestant Missionaries he will at once die, and go to the 'big fire,' the poor credulous Indian's religious education is then at last complete."

Mr. Bompas remained during the spring and summer at Great Bear Lake ; the months of October and November he spent in the Indian camps, three or four days from Fort Norman. He thus describes the mode of life. "Living in the Indian tents is not hard to me : their hours of sleeping and eating are regular, and they are mostly occupied in some useful way, fishing, snaring rabbits, making snow-shoes, and sledges, and other manual labour, while the women are chiefly employed in dressing deer-skins." The Indians in this locality are good-natured and hospitable, and they cheerfully hunted rabbits and deer for Mr. Bompas, and a party of eight persons who had joined him from Fort Norman. He visited the tents day by day, and found willing and attentive listeners. One of the chiefs, and the Indian who hunted for him, took special interest in his teaching. In January, 1867, Mr. Bompas went to Fort Rae on Great Slave Lake. This place had never before been visited by a Protestant Missionary, but a large number of the Indians had been baptized by Romish priests. It took twenty days to reach Fort Rae, travelling on foot, and accomplishing from twenty to twenty-five miles each day.

Here our Missionary remained till the summer, when he proceeded to Fort Chipewyan on Athabasca Lake. Here he remained eight months, diligently teaching the Indians the first elements of the Christian religion, and at the same time learning to speak the various dialects of the different tribes.

In January, 1868, Mr. Bompas carried the Gospel message to Fort Vermilion on Peace River, one of the feeders of Lake Athabasca. Here are found the Beaver Indians, who are lively, intelligent, and good-tempered, but idle and helpless, and the tribe appears to be fast dwindling away. Thus in the course of two years, this zealous servant of the Master had travelled 1300 miles on foot, preaching the Gospel to 1500 Indians, belonging to four different tribes. Twenty years previously Mr. Evans, a Wesleyan Missionary, had visited Vermilion, and his visit was held in grateful remembrance by the Indians, even at that great distance of time. No other Protestant Missionary had reached Vermilion during that long interval. But here Mr. Bompas found Indians who had been brought up at Red River, living with their wives and families, of whom he says, "In education, habits of life, and deportment, they cannot be distinguished from Europeans. The seed sown at Red River is bearing fruit 1000 miles off."

At Vermilion moose and beaver are abundant, the climate mild, the soil good, and adapted to the growth of wheat, barley, and vegetables; horses also abound here. The Indians manifested an earnest desire for instruction; and let it not be said that Protestant Christians withhold from these poor children of the wilderness the glorious light of the Gospel of Christ, when it is in their power to give it to them, and thereby to save many souls alive. Nor must any time be lost through

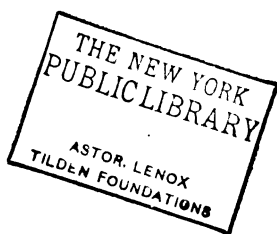
intercourse with the white man ; the Indian constitution seems to have been enfeebled, and he falls an easy prey to the diseases introduced by the European. Measles, scarlet fever, and smallpox, are peculiarly fatal to the Indian ; and unless prompt measures are taken for his evangelization, thousands will have passed into eternity, knowing no God, and having no hope.

In May, Mr. Bompas returned to Athabasca Lake, remaining there until August, when he again returned to Fort Simpson to supply the place of Mr. Kirkby, whose health rendered it desirable that he should visit England. From this place he penetrated into the Youcon territory, where Mr. Macdonald had now laboured alone for seven years. How gladly he welcomed his fellow-labourer, and how cheering it was to him to enjoy intercourse with a friend for the first time during his solitary exile, we must leave our readers to imagine. In April, 1870, Mr. Bompas, accompanied by two Esquimaux, descended the Mackenzie River (then in a frozen state) on snow-shoes, in order to visit the Esquimaux, whose numbers are considerable, and who were living in the darkness of heathenism. Of his sojourn amongst this people our next chapter will give a full account. In the autumn of 1869, the Rev. W. D. Reeve had arrived at Fort Simpson to occupy Mr. Kirkby's post, and thus Mr. Bompas was set free to carry on his itinerating Mission in the wide field, extending from English River to the Polar Sea.

In the spring of 1871, Mr. Bompas ascended the Peace River to Rocky Mountain Portage, the extreme point of Rupert's Land on the west, separated from British Columbia by the Rocky Mountains.



THE RIGHT REV. W. C. BOMPAS, BISHOP OF ATHABASCA.



At Fort Dunvegan, in this district, he found 150 Cree Indians from the plains south of the Saskatchewan, who had fled from the ravages of smallpox in the plains. "Great excitement," wrote Mr. Bompas, "has been caused by the discovery of gold at the head waters of the Peace River; 2000 miners are said to have been working there during the last twelve months; some of them have not been successful, but a considerable quantity of gold has, I believe, been procured. This discovery will doubtless lead to the opening up of the country; waggon roads are being made from the coast, at Government expense, to supply the miners with provisions, and other necessities; already the traffic is considerable.

"No Protestant minister has ever visited the gold-mines in New Caledonia. The miners are said to be orderly and well regulated, a judge being resident among them, and everything provided for them except the Gospel. They are said nearly all to abstain from work on the Sabbath, notwithstanding the excitement of their occupation, and that mining operations are restricted by the frost to four months in the year.

"The miners are of all nations, Chinese and Negroes as well as white men, and nearly all speaking English. The Indians in New Caledonia are under the teaching of the Romish priests, who also visit the Fur Company's forts, and baptize the children of Protestants. They try to entrap the English half-breeds, refusing to marry them unless they are rebaptized into the Romish faith."

Mr. Bompas had up to this point travelled over 3000 miles from Fort Youcon. Only in this manner can the Gospel be conveyed to the little bands of Indians sparsely scattered over the vast extent of country. These Indians are subjects of our



Queen, and as such have a claim upon us, which cannot be set aside.

We have now surveyed the network of Missions which extends over the whole British territory, from Red River to the Polar Sea, and from Hudson's Bay to the Rocky Mountains. When it is borne in mind that there are in this vast field only ten European Missionaries and nine ordained natives of the country, varied feelings of astonishment, admiration and gratitude fill the mind. Astonishment at the large amount of work accomplished by this handful of labourers, admiration of the zeal, energy, and devotion of these excellent men, of whom it may in truth be said, that they count not their lives dear unto them, if only they may preach Christ to souls perishing for lack of knowledge; and gratitude, deep gratitude to the God and Father of our Lord Jesus Christ, that He has put it into the hearts of English Christians to send the Gospel to these distant lands, and raised up men admirably fitted to carry out this labour of love; men of varied talents and acquirements and powers of endurance, each fitting into his exact sphere, and with noble self-denial consecrating every power and talent to the service of his Lord. Other feelings also find a place in our hearts, feelings of humiliation, for though the work accomplished is great in proportion to the number of workers, the question arises, how is it that the labourers are so few in a land from which England has for centuries drawn a vast amount of wealth? Let us picture to ourselves what our own country would be, if there were only nineteen clergymen scattered throughout the land. Have those who have been enriched by the fur trade contributed any adequate portion of the wealth which God has given them

towards sending the Gospel to the Red Indian, through whose agency they obtain this article of traffic? Have English women of gentle birth, with tender loving hearts, possessing bright and happy homes of their own, ever thought as they clothed themselves in luxurious furs, of the sad condition of the families of the poor savage hunters in the wilds of America? These are questions which we are not able to answer; but we would fain hope they may find an echo in the hearts of some, who awakening to a sense of their responsibilities, will hasten to share the privilege and honour of ministering to the Lord of their substance, by helping to send labourers into this portion of His vineyard.

“Inasmuch as ye have done it unto one of the least of these, ye did it unto Me,” will be the gracious words of recompense which will thrill with joy the heart of the faithful steward of his Lord's bounty in the last great day.



## CHAPTER VIII.

### THE ESQUIMAUX OF THE MACKENZIE.

Mr. Bompas visits the Esquimaux.—Their appearance, dress, manners, boats, canoes, dwellings.—Hospitality.—Religious ideas.



IN a previous chapter, allusion was made to the itinerating work of Mr. Bompas. We must now ask our readers to accompany us to the mouth of the Mackenzie River, where, in the spring of 1870, Mr. Bompas took up for a time his abode amongst the Esquimaux. While reading the following account, the reader must picture the Missionary squatted on a polar bear-skin, with a deer-skin for a desk, with the Esquimaux seated around him pursuing their various avocations.

“This race of Esquimaux inhabit the coast of the Arctic Sea, at the north of the Great River Mackenzie. In the spring and fall they ascend the river in their skin boats for about 200 miles, and trade fox and bear-skins for tobacco, iron, kettles, &c., at the nearest port of the Hudson's Bay Company, on Peel's River. The men are tall and powerful, some more than six feet, the average stature exceeding, I think, that in England. The women are smaller, probably about the average stature of English women. The complexion and features are not unlike the English. Several of the Esquimaux, both men

and women, had I met them at home in European costume, I should hardly have taken for foreigners. Others, again, have a more distinguishing cast of countenance. The men's hair is cut short across the forehead. The face is square, forehead prominent, eyebrows horizontal, nose straight, mouth large. Some have a short beard, but most are without it. They have a circular tonsure on the top of the head, similar to that of Romish priests, and the men wear bones through their cheeks, intended for ornament. A hole is bored through each cheek, near the lower lip, as soon as a youth approaches manhood, and through this is thrust a large button of ivory (walrus tusk), and the ambition of an Esquimaux is to have fixed to this white button half a blue bead of the size of a man's finger end. To possess one of these glass beads, which I suppose could be had in England for a penny, they are willing to give two black fox skins, each of which might sell in England for £50. To drive this advantageous bargain, they are obliged to convey their furs many hundred miles along the coast westward towards Behring's Straits, where other tribes of Esquimaux are visited by American trading-vessels from the Pacific. This cheek ornament, called "totuke," is of course a great disfigurement. It enlarges the mouth, and causes inconvenience to the wearer, both in speaking and eating. Such, however, are the demands of Esquimaux fashion.

"The women also have a peculiar custom of wearing large bundles of hair on the top and sides of their head. It perhaps can hardly be properly called false hair, as it once probably had connexion with the head that carries it. But the present want of continuity is manifest, as the large bundles are often laid aside for a time at night. I presume that all the hair

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which ever grew on the head is carefully preserved and added to the stock, as it seems to increase with the age of the wearer. This is also an inconvenient and disfiguring custom, but probably the Esquimaux women would consider some of our home fashions more absurd.

“The dress of the Esquimaux is handsome. It consists of shirt, coat, and trousers, usually of deer-skin, and fringed with the long hair of the wolf and wolverine. Their favourite head-dress is the skin of a wolverine’s head, surrounded with blue beads, over which is worn the hood of the coat, with a wide fringe of wolf or wolverine hair. Their boots are of otter and seal-skin. The sheep and musk-rat also occasionally contribute their skins towards the clothing of an Esquimaux.

“The clothes are, of course, made by the women, and, not without considerable taste, ornamented with blue beads, of which they are very fond ; and strips of the white hair of the deer being sewn into the brown by way of braiding. The coat is shaped like a shirt. Sometimes the hair is turned inside, towards the skin of the wearer, and this affords greater warmth. The animal’s skin, which is thus turned outside, is then dressed so as to be quite white, and when well beaded, makes a showy appearance. The dress of the women is very similar to that of the men, the coat and trousers of the same material, the chief difference being in the shape of the hood, which, in the case of the women, is made larger, to enclose their extra store of hair, and thus better protect their face. The women also wear no boots, but the trousers and shoes are all in one.

“The Esquimaux is seldom seen without a large butcher’s knife in his hand, which, in case of a quarrel, he unhappily



ESQUIMAUX MAN AND WOMAN.

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ESQUIMAUX CHIEF.

uses too often to stab his neighbour. His weapon for hunting on land is the bow, as guns have not yet come into much use among them. On the water, fish-spears, of various construction, are his constant companions.

"In making his weapons the Esquimaux shows considerable ingenuity. Out of any old iron which he is able to obtain, such as saws, files, &c., he will forge variously shaped knives, gimlets, and other tools, with which he constructs his boats and canoes, as well as arrows, bows, spears, fishing-hooks, nets, and tackle, sledges, and all other implements for the chase, as well as furniture for his tent.

"The Esquimaux bow is very strong, and its elasticity is increased by being backed with lines of twisted sinew. The arrows are well made and feathered, headed with bone or iron, according to the game intended to be shot. The fish-hooks are generally of bone, and sometimes baited as at home; but for some fish no bait is used at all. The shank of the hook of white bone is carved into the shape of a small fish, and is thus mistaken for a bait. It is armed with a small iron barb, which secures the prey. The fish spears are pointed with iron, and lie on the outside of their canoes. One spear with three prongs, like a hay-fork, or trident, is used for hunting muskrats in the river, and is thrown from the canoe, out of a wooden handle or rest. The fishing-lines, and even nets, are often made of whalebone, as also are partridge snares, &c. In fact whalebone is used chiefly for tying and fastening the canoe frames, spear-heads, &c.; the only other kind of line they have, made of twisted sinew, being not well fitted for use in the water. Whalebone seems a strange material to form into fishing-nets; but it is split thin, and cleverly netted to the

length of several yards, and about one yard in width. The other lines made of sinew are very neatly plaited to the length of a hundred yards or more, forming a very fine strong cord used for fishing-nets, bow-springs, and various purposes.

“The construction of boats or canoes is part of an Esquimaux’s employment in spring. The boat or canoe frame is first made out of a log of drift wood, split up by means of bone wedges into the required lengths. Each is carefully shaped, smoothed, and finished by what are called in this country crooked knives, that is a knife with the blade slightly bent, and used for shaving wood instead of a smoothing plane. The canoe is then covered with otter skin. The shape of an Esquimaux canoe is well known. It is about twelve feet long, and is entirely covered with otter skins, except the small hole in the centre, in which the Esquimaux sits with his double and single paddles, and spears laid carefully in ivory fittings on the outside of every canoe. The boat is from twenty to thirty feet long, and covered with seal-skin, which is very strong, and forms a most serviceable vessel. The wooden framework, on which the skin is stretched, appears slight, but is securely fastened. This boat is propelled by two oars, and when the wind is favourable, by a sail. As the men travel generally in their canoes for the sake of hunting, it is chiefly the women and children who remain in the boat, which conveys the tents, furniture, utensils, &c. As the women row but very leisurely, the progress is rather slow, but the men are employed in hunting, and time is often of much importance to an Esquimaux.

“The dwellings of the Esquimaux consist in winter of snow houses built on the ice, in summer of deer-skin tents, and in the autumn or fall of wooden huts, partly under-ground, and

covered with earth. The chief home of the Esquimaux is on the ice. Here he passes at least half the year, and it is to this that his habits are chiefly adapted.

“In building his snow house he shows a wonderful readiness, which I can compare to nothing but the skill of a bee in making its honeycomb. In the Esquimaux country the fallen snow, on the wide river mouths, after being driven by the wind becomes caked or frozen so as to have considerable tenacity, and at the same time it can be readily cut with the knife. The Esquimaux then, with his butcher's knife, cuts out square blocks of this frozen snow, as it lies on the surface of the river, of the size of ordinary blocks of stone masonry, and with these he builds a house perfectly circular, of the shape of a bee-hive. With no tool but the knife, which is used as a trowel, he works with surprising rapidity, and the whole is arched over without any support from beneath, except perhaps a single pole during the construction. Any architect or mason at home would, I suppose, be astonished to witness the work, and might fail in imitating it, for without line, or plummet and square, or measurement, the circular span and arch is exactly preserved, and the whole finished in the space of a single hour. The snowy material is so beautiful that the work proceeds as if by magic, the snow forming stone and mortar both in one; for each block when laid on its neighbour, adheres and freezes to it, so as to form one solid mass, while the least touch of the knife shapes it, and removes any superfluous juttings. The weight of a single building block is just such as a man can readily lift. In building the walls of the house the work is simple, but in arching over the roof, it would seem impossible to proceed without support or framework below. In fact,

however, a single staff only is placed under a block, added to the roof just until the next block is placed in juxtaposition. The adherence of the two blocks is then sufficient to prevent any danger of falling, the staff is removed, and the same thing repeated with the ensuing block, until the whole is completed by working the tiers of snow spirally.

"An Esquimaux travelling in winter builds a small snow house every night for his lodging, but when encamped for any length of time, he makes one of considerable dimension. One in which I lodged was about twelve or fourteen feet in diameter, and about nine feet high in the centre from the level of the ice. Half the interior is occupied by the bed, which is raised about three feet from the ice or snow, covered with boards, on which are laid ample deer-skin rugs for bedding; over these again are deer-skin blankets for covering. Opposite the bed is the small low entrance, shaped like that into a dog kennel, through which you have to creep on all fours. This at night is covered up with a block of snow. On each side of the entrance (inside) is a shelf of snow, of the same height as the bed, on which is placed a large black wooden dish or trough, forming the lamp. A little moss along the side of this dish forms the lamp wick, fed by grease, which is constantly replenished from small lumps of fat hung over the flame, and which drop grease into the dish. It seems a strange anomaly that the coldest inhabited country should be that in which fires are considered superfluous. The heat given out by the lamps is certainly considerable, but still the camps are cold. The temperature must of course be constantly below freezing-point, or the snow would melt. The Esquimaux, however, do not feel the cold as we do. Their hands

and face are of a more plump and fleshy form than ours, and the circulation of their blood is warmer, for their hands feel quite hot to the touch while sitting, without exercise, in their freezing camps. An Esquimaux's chief resource against the cold is the amount of fuel he consumes internally in the form of whale and seal fat used as food ; and the provision of these large animals in the Polar Sea for the use of these few scattered savages, is a remarkable proof of God's providential care over the meanest of His creatures.

" The Esquimaux generally cook meat or fish twice a day, once at noon, and again the last thing before sleeping at night. If hungry at other times, he will eat a fish or piece of raw meat that is frozen, and this is not so disgusting as one might suppose, for the effect of freezing meat or fish is sometimes the same as cooking it, that is to harden the fibre, and dry up the superfluous moisture. Even Europeans in this country sometimes eat a piece of frozen fish uncooked, and find it good and wholesome.

" When an Esquimaux visits a neighbour's house, before he has been sitting long, food is always offered him—generally a frozen fish which he eats with much relish. Sometimes it is a small piece of frozen deer's meat, or as a great delicacy, a lump of whale or seal fat. If he happens to come in at the time of cooking, a portion of what is cooked is set before him. This seems to be the rule of Esquimaux hospitality. As soon as the spring thaw sets in about the middle of May, the Esquimaux exchanges his snow house for a deer-skin tent or lodge, with which he soon after removes to the river bank, where he lives by fishing or hunting deer, before proceeding to the sea for the sea-whale fishery. In the fall of the year,

the cold sets in early, and the deer-skin tent becomes uncomfortable, before the ice and snow are thick and hard enough for building snow houses. At this time the Esquimaux build or rather excavate huts in the river bank, which they ceil over with logs and earth. They close up at night the small entrance with skins, and rely for light and warmth chiefly on their lamps. A small window of thin skin or parchement is made in the roof; but as the short days of December approach, the sun hardly shows itself, and daylight is but scanty. In the snow house a block of clear ice inserted in the front forms a beautiful window, and as spring approaches, and the daylight is perpetual, a cheerful contrast is presented to the constant gloom and darkness of an Arctic winter.

“This is a country of contrast. In winter the gloom is such that daylight seems a passing stranger. In spring the glare is so great that the eye is sore and inflamed, if not blinded by it. In winter the thermometer will stand about  $100^{\circ}$  below freezing point, and in summer, in the sun, at least  $100^{\circ}$  above it.

“An Esquimaux travelling with his family and effects affords quite an exciting display. About a dozen sledges or trucks are harnessed together, and on these are laid a very miscellaneous assortment of property and provision. Boat frames, canoes, tents, tent-poles, and boards, deer-skin bedding, several whole deer carcasses, some hundreds of frozen fish pressed into a solid mass, tent furniture, utensils, clothes, fishing-nets, and implements, with many other seemingly needless stores, are all laden promiscuously on the train, which is propelled by men, women, and dogs, all hauling lines along the sides of the sledges, and assisted when the wind is favourable by a sail.

The arrival of a large number of such sledge trains at camp one after another, is like so many railway trains coming in, for the runnels of the sledges are covered first with bone, and this again is carefully coated with ice, so that the sledges run on the frozen snow like trucks on a railway. The sledge train, which I assisted in drawing myself, consisted, I believe, of fourteen trucks, hauled by four men and boys, three women and five dogs. More than a dozen such trains reached the camp at which I was staying. In spring, the sledges are all stowed away on the river bank, and the boat forms the means of conveying the Esquimaux's effects during the summer months.

“Considering the smallness of the number of the Esquimaux band we have been describing, and that no others are to be found within about 100 miles, a wonderful provision has indeed been made by God's good providence for their sustenance. This bounty seems intended on purpose to banish the thought that these distant wanderers, condemned to such severity of climate, are outcasts from the Divine care. In fact, both the power and goodness of God are, in some respect, shown in this country more specially than in others; for which sometimes we are constrained to say, on seeing the vast expanse of snow, and the thickness of the ice, ‘Who can stand before His cold?’ Yet the greater is the marvel when ‘He sendeth forth His word, and melteth them: He causeth His wind to blow, and the waters flow.’ The Esquimaux know not how to thank their Heavenly Father, who gives them their daily supply of food, and though they have heard with gladness and thankfulness the short story of Gospel truth, which alone I have been able as yet to communicate to them,



yet it requires the same mighty power, which melts their Arctic snows, and thaws their frozen ocean, 'to turn them from darkness to light, and from the power of Satan unto God.'

"With respect to the character and habits of the Esquimaux, it is best to speak reservedly. They are certainly kind and hospitable, civil and obliging, skilful and clever in handicraft. I fear it must be added that they are liable to fits of passion and sulkiness, that they are lazy and sleepy, and addicted to lying, stealing, and even stabbing. Over their other shortcomings it is best to draw a veil.

"They practise heathen dances, songs, and conjuring, and this seems to be the greater part of their religion. They possess, most of them, in a bag, a collection of small miscellaneous articles, which are intended, I suppose, beneficially to influence their hunting, by way of spells and charms. Beyond this I cannot find that they have much religion among them. They know of an evil spirit named Atti, which seems to symbolize cold and death, and which they seek to exorcise or appease by their charms and spells.

"Their only idea of a good spirit is connected with the sun as a source of warmth and life; and considering the severity of their climate, it is not wonderful that their natural religion should symbolize the powers of good and evil by warmth and cold. If they have an idea of heaven, it is of a perpetual spring; and the name they give to the ministers who bring them tidings of the world above, is, 'Children of the sun.' I have not found they have any knowledge of a future life. They say the old Esquimaux used to know these things, but the young ones have forgotten them. They possess, however,

a tradition of the Creation, and of the descent of mankind from a single pair.

“With regard to the evangelization of these Esquimaux, and the introduction of true religion among them, I should think the best hope would be to bring a Christian Esquimaux hither from Labrador. The difficult work of mastering the language and reaching the minds of these bewildered heathen has been all gone through by the Moravian Missionaries in Labrador and Greenland, in the course of many years’ labour, and it seems a pity that with the same race, the same work should be begun again, independently, in another part of the country, without any assistance from the toils of those who have gone before. The language, as spoken here, is indeed a different dialect from that of Labrador, but at least half the words seem to be the same, or nearly so. A native of Labrador, brought to this country, would probably be able to converse fluently with the natives in the course of a few months, and might be able in that time to give them a better knowledge of Christianity than a European Missionary could do in as many years. A native of Labrador was once brought here in connexion with the exploring expedition, but returned again. Two others were also sent for by the Fur Trading Company to act as interpreters, but turned back after coming half way. I should be glad if communication were held with the Moravian Society on this subject. The best mode of bringing it about would be for a Christian native of Labrador, to be brought to England in the Moravian Missionary ship, and then to place him in the Hudson’s Bay Company’s ship to come to York Factory.”

## CHAPTER IX.

### THE ESQUIMAUX OF THE MACKENZIE—CONTINUED.

The future of the Esquimaux.—Smoking.—Food.—Progress.—Language.—  
The Country.—The visit of Mr. Bompas.—His kind reception.—  
Return to Peel's River Fort.



WE continue Mr. Bompas' account of the Esquimaux :—

"I cannot but suppose that before long commerce and civilization will come into closer contact with these natives. It is surely intended that this fine river, one of the largest in the world, should in God's providence be ere long opened for navigation and trade. A project for this purpose is, I believe, entertained by the English for a Company, and also by the Americans.

"The Mackenzie was once ascended from its mouth by the boats of an English exploring ship. The coast is, I believe, free from ice, and open to navigation to the westward from Behring's Straits during the summer months, and American vessels already trade with the Western Esquimaux. In fact I see here tobacco, knives, beads, kettles, obtained from the Americans, which these Esquimaux have traded along the coast from the more western natives. Two men of this band have started along the coast to the west this present winter

with a parcel of furs, intending to return next winter with more.

"The opening of this coast to civilized trade would be a matter of congratulation, and must in the end prove in God's good providence a blessing. At the same time, we cannot but foresee evils connected with it. Our own countrymen do not always, alas! set the best example of morality in these distant lands, and the natives are very quick in learning to imitate what they see the white man do, especially what is evil, however slow they may be in receiving the oral instruction of the preacher.

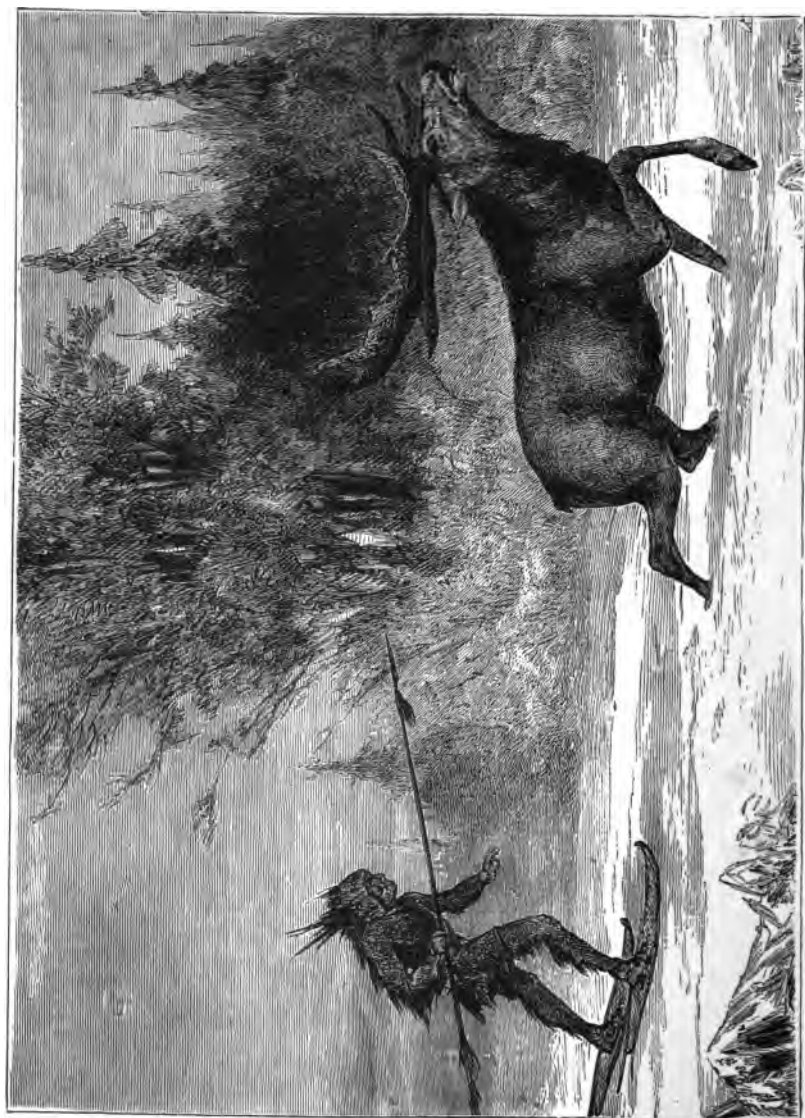
"In the American trade, too, unhappily the first article introduced is generally spirits, and this would, I fear, soon prove the ruin of most of the Esquimaux, and make it dangerous or impossible to reside among them. If the trade were watched by Government, and the importation of spirituous liquors legally prevented, I suppose a fair and profitable traffic might be carried on in seal and otter skins, walrus tusks, furs, whalebone, and oil. The articles which the Esquimaux most desire in exchange for these commodities are tobacco and beads, but more useful wares would be twine for nets and fishing-lines, hooks, coarse cotton or canvas for sails and tents, blankets, guns, ammunition, kettles, axes, adzes, carpenters' tools, knives, scissors, needles, saws, pots, spoons, files, and skewers for arrow and spear heads.

"These natives have unhappily become enslaved to the habit of tobacco smoking, until it has become with them an all-absorbing passion. As their mode of using tobacco is to swallow the smoke, it resembles the use of opium more than the European use of tobacco. A few whiffs of the Esquimaux

pipe produce a temporary stupor or intoxication, causing him sometimes to fall to the ground, and generally followed by a severe fit of coughing. Such smoking must certainly be deleterious to the constitution. The Esquimaux's next luxury after smoking is the eating of whale or seal fat. The fat of the whale resembles fat bacon, and I did not find in it any nauseous taste. The food of the Esquimaux besides consists of all the animals killed by him, whether on land or water. Besides this, he finds edible roots in spring, and ground berries in summer, and generally speaking is well supplied with provision. The course of his yearly travels is to ascend the Mackenzie River in spring, that is in June, on the breaking up of the ice, to trade at the European establishment, about 200 miles from the sea. After this, he returns to the river-mouth and hunts seals at two different points. At the last point he lays by a store of seals' meat for the ensuing winter. He then proceeds five days' journey along the sea coast to the eastward, to hunt the whale. The spoils of this hunt he brings back to add to his store, and then spends the autumn or fall of the year in fishing and hunting, some of the tribe again mounting the river to visit the English post. As soon as winter is fairly set in, the tribes retire to their stores or caches of provisions at the river's mouth, where they live in their snow houses till the return of spring. As soon as the weather is mild, and their stores are diminished, they begin to mount the river with sledges, and then spend the time in fishing and snaring partridges until the breaking up of the ice.

"As the water in the river rises in the spring, streams of water appear at each bank before the main body of ice gives

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ESKIMAUX HUNTING THE MOOSE

way. The Esquimaux commence at this time their travels by boats and canoes, hauling them from time to time over intervening strips of ice. At such times it is pleasant enough to travel with them, and amusing to see the miscellaneous stores which constitute an Esquimaux's effects, and which are transferred from boat to sledge, and from sledge to boat; at one time the boats travelling on the sledges upon the ice, and again the sledges travelling in the boats on the water.

"The condition of this tribe has certainly improved since the English have furnished them with iron. Formerly they had only bone axes, weapons, and tools, and made fire by the friction of wood only. A piece of stick, passed through a hole in a board, was made to revolve so rapidly by means of a piece of string twisted round it, as to ignite charcoal or touchwood through the heat caused by the friction. I have not, however, seen this instrument; but I have seen a piece of iron ore which was obtained by them from a distance, and prized by them for striking a light when they had no better means of doing so. The number of this tribe seems to be diminishing, and there are but few old men and few children among them. At the same time their health appears good, with the exception of sores, which would probably be removed by the use of soap.

"A Missionary may well visit the tribe on the coast during the summer to instruct them in religion, and he would also have an opportunity of seeing them when they visit the European post in spring and fall; this would probably suffice for the instruction of this small band. A residence with them in winter would be attended with considerable hardship. With regard to other tribes, more difficulty arises.



There are other bands of Esquimaux to the east at intervals, for I suppose the whole distance between this and Labrador. Some live on islands in the Arctic Sea, and others again to the west. The evangelization of these by a European would be attended with great difficulty ; but if a native agent could be introduced from Greenland or Labrador, the work would be rendered comparatively easy.

“ The Esquimaux language is difficult; the words are long, and the grammar complicated. The structure of the Esquimaux tongue appears somewhat to resemble the Cree.

“ They express great willingness to be taught, and they have received the little instruction I have been able to give with great thankfulness. At the same time their ignorance and carelessness are so great, that they seem quite unable to apprehend at present the solemnities of religion. Smoking seems to be the object of their lives.

“ If a Mission station could be established among them, they would probably learn much more by what they saw than by mere preaching, and through the power of imitation, might become more assimilated to civilized life. At present, however, there are no means of establishing a Mission station, or introducing supplies for its support.

“ There are but few features by which to describe the country. The coast is bare of trees ; only small bushes of willow are interspersed among the bare hills. The mouth of the Mackenzie is covered with drift wood ; a spur of the rocky mountains extends down to the coast. The estuary of the river is broken into numerous streams, in one or two only of which there is a deep channel. As you recede from the sea, the pines begin to appear, at first stunted in growth, and

gradually increasing, until, about fifty miles from the coast, the thick pine woods begin, which stretch uninterruptedly for thousands of miles, even from the Pacific to the Atlantic. The winds from the Arctic Sea, even in spring time, are very sharp and cutting, and in the depth of winter the cold must be very severe.

"The individuals who are most respected among the Esquimaux are the best hunters who make the most meat, for this they share more or less with their neighbours. There are acknowledged chiefs among them, whose office is hereditary. They have not much authority, except that they manage to get most of the tobacco trade into their own hands by buying up the furs of the other Esquimaux.

"The story of my visit to the Esquimaux is soon told. I left Peel's River on the 18th of April, in company with two Esquimaux, and hauling a sledge with blankets and provisions. We camped at night on the river bank, making a small camp-fire of boughs. After three days' walking in the glare of the spring sun, I was attacked with snow blindness, and walked most of the two following days with my eyes shut, holding the Esquimaux boy by the hand. Both the Esquimaux were very kind and attentive to me, and did all for me that I could wish. We walked about twenty-five miles a-day. Our sixth day from the Fort we reached the first Esquimaux camp, and I slept for the first time in a snow house, enjoying as good a night's rest as I could wish on the deer-skins. The next day, which was Sunday, we spent in this camp. I endeavoured to convey what instruction I could to our host and his family. After remaining quiet all day in the snow house, I was thankful to recover my sight; we

started again at night, and the next afternoon reached two more snow houses, where we were again hospitably received and lodged. I was cordially invited to sleep in one of the houses, and, being tired, soon lay down to do so, but was immediately disturbed by yelling and dancing on the very spot where I was lying. This I found was caused by an old woman "making medicine," that is conjuring in order to cure a man who was, or thought himself, sick. The person conjuring throws himself into violent convulsions, and pretends to be under the influence of some evil spirit. This medicine maker is regarded with great awe by the bystanders, and I was entreated not to disturb her. However, I told them that the medicine-making was all a wicked lie, and betook myself at once to the next camp, where I lay down and enjoyed a good night's rest.

"The next day, all I could find wrong with the man who was the object of the conjuring proved to be a sore head, for which I gave him a small piece of soap, and a few grains of alum to rub it with. Next time I saw him, I was told that my conjuring was very strong. The same day we started again, and in two or three hours reached four more Esquimaux camps, or snow houses, in the largest of which I took up my abode, and it proved to be the one in which was most food. I was most amply and hospitably supplied with provision, to which all the Esquimaux contributed a small share. This proved to be the furthest point in my journey. My appearance in each camp excited a deal of observation and curiosity, as the Esquimaux had never had a European residing among them in the same way before. After a few days a large number of Esquimaux arrived from near the sea coast,

and built their snow houses close by. For the following two or three weeks I was therefore fully engaged in visiting the different camps, and conveying what instruction I could to the inmates. On the arrival of the Esquimaux chief I was invited to remove to his camp, which I did, and he continued from that time to entertain and feed me with great kindness and cordiality. I was most agreeably surprised to receive such kind attention, and what I must call gentlemanly consideration from those who are in other respects so ignorant and rude.

"I might mention that my visit to the Esquimaux was occasioned by an invitation from some of them; but on my way I received a message from the chief that I had better defer my visit till the summer, as the Esquimaux were starving and quarrelling, and one had just been stabbed and killed in a dispute about some tobacco. This made me the more pleased to be so received among them.

"The point where we were encamped was in the estuary of the Mackenzie, about thirty miles from the Arctic Sea, and when the sun set, in the north there appeared a bright rim of light along the horizon, which was, I suppose, the reflection of the polar ice.

"I saw no anger, nor breach of good-will among the Esquimaux while I was with them, but all seemed to be living in brotherly affection and friendship. After remaining with them about three weeks, the chief with whom I was staying removed with his brother and their camps to the distance of a few miles from the other Esquimaux, in order to hunt partridges. I was still able, however, to visit all the camps.

"On the 7th of May, the first of the spring birds were seen. These were swans. On the 12th we saw the first overflow of water on the banks of the river, and on the 16th of May the thaw set in. On the 21st, after we had remained in our new camp rather more than a week, we left the ice with thankfulness, and took to the boats, proceeding up the river on the narrow strip of water which now appeared between the ice and the shore. Most of the winter sledges were now taken to pieces and left behind on the shore, but three were taken on in each boat for transporting the boats and their contents from water to water, where ice intervened.

"We left the other Esquimaux, who were a few miles lower down the river, still encamped on the ice, as the water had not yet reached them. They were not, I suppose, able to leave for some time, as the weather turned cold again two or three days after we left, and the water on which we had travelled became again frozen, and so continued, more or less, for some days. All the Esquimaux, however, as the thaw began, left their snow houses, which were becoming wet from the melting snow, and pitched their deer skin-tents on the ice.

"After proceeding up the river with boat and canoe for three days, we reached the fishing-ground, where we again encamped, to await the breaking up of the ice on the Mackenzie, as it was not safe to proceed further up the river till this occurred. At once, on reaching the fishery, they set their hooks and nets, and we were immediately well supplied with fresh provisions from the water, proving an agreeable change of food, and affording abundant cause of thankfulness to our Heavenly Father who thus supplied our daily wants. Being

now only three camps together, and having therefore more leisure time, I have written this account, which, however imperfect a description it may be of Esquimaux life, has at least the advantage of being a sketch from nature. It is written by the camp-fire under the open sky, with the Esquimaux all sitting round and working at their canoes, nets, fishing-lines, bows and arrows, and with their inquisitive faces thrust over my paper, or against my side, with the constantly repeated question as to what I am writing about.

“As I write, the ducks and geese are flying backwards and forwards by hundreds over head, and the fish are constantly brought in from the river. As it is near this spot that the Esquimaux wish a trading-post to be established for their benefit by the Fur Company, I am glad to visit the spot, and shall be disposed to report favourably of the position, and to second the wish of the Esquimaux that a post should be established for them, as it would facilitate Missionary operations for their instruction. As the Esquimaux tents are small and well filled, I have found it best since the thaw began to camp by myself outside, and the more so as they keep in spring time rather strange hours, mostly going to bed after midnight, and not rising till past noon, and some remaining up all night, and then sleeping the greater part of the following day. It is true that there is now but little difference between day and night, as the sun hardly sets, and as it is generally cloudy, and I thought it most prudent to come without my watch, it is not always easy to know what time of day or night it is. Notwithstanding this, we who have been used to home life seem to wish to observe the distinction between day and night

as far as possible, even though it be a distinction without a difference.

“The Esquimaux sleep in their tents between their deer-skins all together in a row, extending the whole breadth of the tent, and if there are more than enough for one row, they commence a second at the foot of the bed, with the head turned the other way. For myself, I always took care to commence this second row, keeping to the extremity of the tent, and thus generally rested without inconvenience, except, perhaps, a foot thrust occasionally into my side. At the same time it must be confessed that the Esquimaux are rather noisy, often talking or singing a great part of the night, especially the boys, and if any extra visitors arrive, so that the tent is over full, it is not exactly agreeable.

“I have, however, now stayed with the Esquimaux in all their dwellings, for last fall I spent four nights with them in one of their wooden houses, and this spring I have lived for a month with them, partly in a snow house and partly in a deer-skin tent. I am glad to have done this, but should not wish to repeat it unless from necessity.

“In case of visiting them again, I should endeavour to have a camp of my own, and in the summer time I could take my own tent with me, and if I could persuade the Esquimaux to respect its privacy, I might pass a pleasant time with them.

“At present, camping by myself outside their tents, I am passing my time with them without any hardship or inconvenience.

“The main ice on the Mackenzie broke up on the 8th of June, but the channel by which we were ascending still con-

tinued blocked with ice till the 14th. After this date we were able to proceed on our voyage without further detention, and arrived safely, by God's help, at Peel's River Fort on the 18th of June, about midnight."

Here we have a vivid picture of the toil gone through by a Missionary Pioneer, penetrating for the first time into unknown regions, and carrying the Gospel message to far-off tribes.





## CHAPTER X.

### RESULTS OF MISSIONARY TEACHING.

Results of Missionary teaching, as exhibited in the hearts and lives of the Converts.—Obstacles in the way of Missionary progress.

**W**E have now seen that the small seed planted at Red River fifty years ago, has grown into a goodly tree, whose boughs overshadow the land. We have visited the Mission stations in the fertile basin of the Saskatchewan, (the swift-flowing river) around the sterile shores of Hudson's Bay, and the still more desolate coasts of the Polar Sea. We have seen scattered here and there little communities of Christian Indians gathered around the Mission station, dwelling in neat cottages, cultivating their little gardens and farms, neatly and comfortably clothed, diligent in their daily work, constant in their attendance in the house of God, reverently worshipping Him, and lifting up their well-tuned voices to the praise of Him who died to redeem them. We have now to show what effects the Gospel has produced in the hearts of these once degraded savages. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." We have abundant evidence to show that such fruits are produced by these dwellers in the wilderness, yet it is not a story of unmingled

success ; there is a dark side as well as a bright side to the picture. The faithful minister of Christ often plaintively asks, like the prophet of old, "Who hath believed our report ?" while sometimes he mourns sadly over those who did run well, but who have turned from the holy commandment delivered unto them. Nor is this a new or strange thing ; it was so in the days of the early Church. St. Paul wrote to the Galatian converts, "Ye did run well, who did hinder you, that ye should not obey the truth ?" The angel was commissioned to write to the Church of Ephesus, "I have somewhat against thee, because thou hast left thy first love ;" and as it was then so it is now, so it will ever be till the time when the Lord shall come to claim the kingdoms for His own ; "the tares and the wheat must grow together till the harvest." But He who gave the command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," has been faithful to His promise, "Lo, I am with you alway, even unto the end of the world." His "word has not returned unto Him void ;" "Instead of the thorn has come up the fir-tree," and "instead of the briar has come up the myrtle-tree."

A recent traveller in British North America relates the following incident :—"Every evening, as we proceeded down the Winnipeg, as soon as the necessary preparation had been made for passing the night, the whole party, in number seventeen, and with three exceptions, all either pure Indians, or partly of Indian origin, assembled for prayers. Appropriate hymns were sung ; the Indians all joined ; and as night closed in, it had a strange effect in that unbroken wilderness, to hear the anthem rising above the din of the rushing torrents, and

to see the children of the forest bent in prayer, where so lately they had been accustomed to invocations of another kind."

At a meeting held in St. John's schoolroom in 1860, where Bishop Anderson presided, Lord Southesk stated that in the Rocky Mountains he fell in with a party of Assiniboines who maintained family prayers; they assembled at the sound of a bell, and engaged in singing and prayer. They asked his lordship for Christian instruction, and he left with them several passages of Scripture. These people had not seen a Missionary, but had obtained a knowledge of the Gospel, and of writing in syllabic characters from another Indian, who had been instructed by a Wesleyan Missionary many years before.

It may here be mentioned that the great advantage of the syllabic characters is this, that the Indians learn to read them very quickly, and are then able to instruct others without the aid of a European.

"A nice intelligent fellow," wrote the Rev. D. B. Hale, in 1868, "called to-day to see me. He is most anxious for baptism. I asked, 'Why do you wish to be baptized?' He replied, 'I have often heard the ministers tell us that Jesus Christ died for us, but I never thought that I was a sinner until a little while ago. Now I know I sin every day, but I know too that Jesus washes away my sin every day. I want to be baptized because I love Christ, and wish to join His church.'"

Bishop Machray, who visited the Mission Stations on James Bay in 1868, received from a candidate for confirmation the following answers:—To his question, "What was promised for you at your baptism?" "That I should

forsake all sin ; try to do what is right ; believe what is written, and conform myself to God's ways." "Can you keep these vows by yourself?" "No, I cannot do it. I try all I can, but sin is so very strong within me, that it often masters me." Another was asked "What has Jesus done for you?" the reply was, "He came into this world to dispense that which is good. He died for me, and now intercedes for me." Another Indian, in reply to the same question, said, "I cannot tell you exactly as it is written ; for although I read it again and again, and hear it again and again, I find it snatched away from me, and I forget it ; but I know that Jesus died for my sins, and I know that if I ask Him, He will give me His Holy Spirit to make me holy." "When," says the Bishop, "the service of the Lord's Day was over, and the Communion Office finished for the second time that day, and the Indian converts were going away, many of whom had come to the Lord's Table for the first time, some few of them lingered behind to say still a few words. One of them, Thomas Chewapunash, said to me, as he held out his hand in farewell, "I was intending to go off before now, but I cannot leave until you go. My father is waiting for me up the river, but I know he will be very glad to know that I have seen you, and have been confirmed ; it will gladden his heart." A Matawakumme Indian said, "I try all I can to do what the book teaches me, although I know I fail a great deal sometimes ; and I try likewise to teach the Indians I come in contact with. I tell them the good things I have learnt out of the book." George, who is the eldest son of the old chief of this place, said, "Truly, truly, I am glad that you have come here, and that I have seen what has been done to day ; but still I feel a little afraid, because

I know I am so sinful, lest I should offend God, in whose hands I have placed myself to-day."

"Another evening service in English, with a closing word of admonition, finished the services here. This will be a visit long to be remembered—a bright and cheering spot for the memory to return back upon. What a work God has been pleased to accomplish in this place. How sad were the hearts of these Indians when the light of the blessed and glorious Gospel of Christ was first made to shine upon them!"

At one of Mr. Horden's visits to Rupert's House, four Indians acknowledged that they had put to death with their own hands, aged relatives, because they were an incumbrance. Now the Indians who have embraced the faith of Christ are as careful of their aged relatives as the civilized white man.

The Rev. J. Horden, writing from Moose Fort in 1871, says, "My work here has now assumed quite a pastoral character; heathenism, as a system, with all its abominations, has departed, and our difficulties are those of more settled communities. Our cry now is, 'Awake thou that sleepest in the bed of indifference, formality, and all those things which deaden Christian life; assume your responsibilities, enjoy your privileges.'"

Again the effect of faith in the heart is manifested by these Christian Indians in the hour of death. The Rev. H. Budd, himself a firstfruit of the Indian people, writes from Cumberland:—

"I went to visit a poor woman who has been suffering a long time; she suffers patiently and submissively. Asking her whom she trusted in, she replied, 'None but the Saviour.' 'Have you any fear of death?' 'Not while the Saviour is

with me.' 'What is the Saviour to you?' 'He is everything to me.'"

"In one of the tents," writes Bishop Machray from Moose Fort, "I found an affecting instance of Christian resignation and cheerfulness amid long and heavy sufferings. The sick person was a woman of the name of Anne Checko. In reply to my remarks, she said, 'Truly, I have been a long time ill, and have suffered much ; but Christ has been my comfort. I look up to Him, and He gives me help ; were it not for that I should sometimes be very miserable.'" "I never forget Jesus, and He never forgets me ;" said a sick and aged woman to Mr. Kirkby. "I am a poor unworthy creature, but Christ died for me," said another. A young man nineteen years of age was laid on a bed of death. "His pale and wasted countenance," said Mr. Kirkby, "beamed with joy and gladness as I entered the house. His Bible, some tracts, and another little book I had lent him, lay on the bed beside him. He had just read the 14th of St. John, which I explained. On asking him whether he did not feel a little uneasiness, or even discontent, in seeing his young companion going about full of life and activity, he replied at once, 'Not at all ; God has laid me here, and He does all things well. I just leave myself with Him. If He is pleased to keep me here, I am quite content to stay. If only He will save my poor soul, that is all I desire, or feel anxious about.' Before I left him, he asked me with tearful emotion and simplicity whether I thought him worthy to partake of the Lord's Supper, as he was so anxious to fulfil that, the last command of his Saviour. I assured him that the only qualification needed was to feel our sinfulness, and Christ's willingness to save—a desire to look out of self and to be found

in Him ; and as I had no doubt of these being his desires and feelings, I would gladly come down to administer it on Sunday."

An aged man, whom Mr. Kirkby visited, on hearing his pastor's voice, asked his son to raise him up, that he might once more hear from his lips "how good Jesus had been to him." "Precious was the testimony," adds Mr. Kirkby, "which he bore to the power of the Redeemer's Grace, and the comforts of His love."

These are only a few instances selected out of many, many others. Multitudes have received the Gospel message into their hearts, and become new creatures in Christ Jesus. Archdeacon Cowley, writing from Red River in 1871, says, "Morally and spiritually the white man may learn lessons of wisdom from many a poor Christian Indian."

Mr. Kirkby, describing his journey from Red River to York Fort in 1870, speaks thus of the boatmen :—"They were nice fellows the whole of them, and rough and hard as the work was, we never heard an unkind or angry word from one of them the whole way," (the distance was 800 miles, and took a month to accomplish,) "and no matter how tired they might be of an evening, they never thought of sleeping without first of all having their devotions. Try and picture the scene. We are on a lake, it may be the sun is shedding its beautiful tints on the placid water ; in a little bay, or beside a rocky islet, four boats are drawn up, four fires are smoking ; on one side a little canvas tent is pitched, and in front of it thirty-eight dark, sunburnt men are sitting on the ground. From the tent-door a hymn is announced, and then 'Hart's' 'Martyrdom,' 'St. Bride's,' or the 'Old Hundredth,' in which, with

their soft, musical voices, they all at once join and sing so sweetly. Then comes the chapter, after which all, with almost Eastern reverence, bow before God in prayer. And this they do morning and evening by themselves. Immediately after prayers we used to go into the tent, and the men each one took his own blanket and pillow, and lay down upon the ground, or the rock all about the tent, and slept as soundly as if in a bed and house. Of the Indians at York Fort," he goes on to say, "I cannot tell you much now, but what I have seen rejoices me much. There are about 100 adults here at present, all of whom seem to love the ordinances of God's house. They all have their hymn-books, prayer-books, and Bibles, which they read well. I have prayers for them in the church every evening, and appoint one or other of three men (who are capable of doing it) to conduct the service, and give a short exposition of what they read, and they do it nicely. One old man kindles up as he goes along until he becomes warm and eloquent, both in words and thoughts. Last night the young man who offered the concluding prayer fairly sobbed and cried, until the little church became a Bochim. On Sundays we have the usual morning and evening service, the former at 7 a.m., the latter at 3 p.m.; and then, for the forty or fifty Europeans who are here, I have service in English at 11 a.m., and 7 p.m. But besides this place there are Churchill on the north, and Severn and Trout Lake to the south, also under my care, and these must be visited as often as I can go. At the former there are a good many Chipewyans and Esquimaux that I wish to see; and the Indians of Trout Lake are thirsting for the Word. They have never yet been visited by a Missionary, and still they have managed, by the aid of a



Christian Indian from Severn, to learn to read the Bible, and are daily holding simple religious service among themselves. Surely such faith and patience God will richly bless."

"A Plain Cree on the Qu'Appelle," says Professor Hind, "once astonished me by producing a short notched stick, and after regarding it for a while, turning to one of the half-breeds, asked if the day was not Sunday. The seed sown often starts into life, after lying dormant for years, and produces a great variety of fruit. It is bread cast upon the waters, which shall be found after many days."

From Devon, Mr. Budd writes in 1872 :—"I am thankful to be able to say, that if the Devon Indians are improving in their temporal condition, they are, I humbly trust, no less improving in their spiritual. If we may judge of the tree by its fruit, I witness enough to make me hope that they are growing in the Divine life, and increasing in the knowledge of our Lord and Saviour. An increasing thirst for the Word of God is manifest by their regular attendance on the preached Word ; their punctual attendance on all the means of grace ; as well by the labour and toil they will take in travelling so far in the cold and snow to be present at each returning Sacrament day. Christ Church tells that the population in Devon is growing ; it is sometimes full to overflowing. The regularity of the responses in the services, and the hearty singing, show that the congregation understand and value the services. I made a visit to the Pas Mountain Indians in October last. I have never had more encouragement from any set of heathen Indians since I have laboured among them for these thirty years. The Cumberland House Indians have begun to build houses for themselves like the Devon Indians. Here they

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GOING TO CHURCH IN RUPERT'S LAND.

assemble on Sundays, and as many of them can read in their own language, they have their books, both Prayer-book and the New Testament, and can hold regular services among themselves."

From Matawakumme, Mr. Horden writes in 1872:—"We have a church here neatly fitted up, and having everything in it for the proper and decent conduct of Divine service. There, day by day, during my visit of eleven days to the station, almost every individual at the place came to learn, to pray, to hear; and there is scarcely one person, with the exception of the old people, unable to read either in English or Indian. No less than twenty-three partook of the Communion, more than one-fifth of the whole population." Matawakumme, it will be remembered, is an out-station of Moose Factory, only visited from time to time by the Missionary.

Yet, as we have intimated, there have been times of darkness and discouragement, when the heart of the Missionary has fainted within him. One of the chief drawbacks to Missionary work has been the sale, or exchange of intoxicating drinks by the traders for furs. "Drink," writes a Missionary, "has proved a stronger foe than idolatry." "Take away the fire-water," said an Indian, "and I will learn to pray." Happily, the sale or barter of intoxicating drinks is now strictly forbidden by Government in the Indian Reserves. Archdeacon Cowley thus writes from Red River:—"In our local parliament the whole land known as the Indian Reserve, except about two miles frontage, was reaffirmed, and set apart for the exclusive use of the poor natives of the country. This I view as a great and precious boon, absolutely indispensable to the Indian's welfare, if not

to his existence, in the presence of the foreigner. Another point, almost equally essential, was secured, viz. that no licence for the sale of intoxicating drinks should be granted on the land so reserved. In every other respect I wish the Christian Indian to be treated and held as other settlers; and to this desire we hope to educate all our people who are not already up to the mark. Many are acting nobly, and it would be difficult for a stranger to decide where the half-breed element ends, and where the Indian begins. In both the school districts of the Indian settlement the people are taxed for the support of the schools, just as the settlers exterior to the Indian Reserve are by themselves, and the two schools are thrown open to the inspection of the superintendent of Protestant schools. Incorporation with foreigners seems to be the way in which God will preserve the Indian. That our people are educated up to the practicability of this upon equal terms, is due, under God, to the labours of the Church Missionary Society, introducing and sustaining among them the glorious Gospel of our Blessed Lord and Saviour Jesus Christ."

The Indian Reserve, here mentioned, extends northwards along the banks of Red River, and is sufficiently extensive to allow 160 acres of land for each family of five persons.

A formidable obstacle to the progress of the Gospel in North West America exists in the strenuous efforts made by the Roman Catholic priests to imbue the minds of the native population with Romish error, and so win them over to their church. This influence has been attended with some discouraging results in the Mackenzie River district. The Rev. W. D. Reeve, who succeeded Mr. Kirkby at Fort Simpson in 1869, has suffered much anxiety on this account. His position has

been a peculiarly trying one. He is the single Protestant Missionary in a district in which there is a well organized band of Romish Missionaries, some of whom speak the language with fluency, while Mr. Reeve, until quite recently, has laboured under the disadvantage of having to acquire a difficult dialect, without the aid of an efficient instructor.

At Fort Youcon, however, the Rev. Robert Macdonald has found much to encourage him, in the desire manifested by the Indians for instruction. Numbers of them have received it into their hearts, and testify their appreciation of its blessings by endeavouring to live according to its precepts. La Pierre's House, distant 600 miles from Fort Youcon, Peel River Fort, and Rampart House on the Porcupine, are also important Mission stations in this district. Mr. Macdonald itinerates from one to the other, collecting the Indians together at each, instructing them in the way of life, and seeking to build them up in the faith of a crucified Saviour. The steamers placed by the American Government on the Youcon and Porcupine enable him to reach these distant points with less fatigue and less loss of time than formerly, when the Missionary was dependent on his own means of locomotion. Mr. Macdonald is thus able to become better acquainted with the Tukuth people, and many and sad are the proofs with which he meets of the degraded state of these heathen tribes, and of the cruel bondage of sin and Satan under which they lie.

Yet we despair not. The day has dawned on these far off lands. "The sun shines," was the exclamation of an Indian on entering for the first time a newly-erected house of God : truly, it already shines, and ere long the hills and valleys of these far-off lands shall be bathed in its noontide glory.

In our next chapter we shall ask our readers to accompany us to the village of Christian Indians at Metlakatlah, on the western side of the Rocky Mountains, where a work has been accomplished which has excited the astonishment and admiration of all who have seen it or heard of it.

This Mission completes the zone of Missions with which the Church Missionary Society has now encircled the world.



## CHAPTER XI.

### THE NORTH PACIFIC MISSION.

British Columbia.—Its early History.—Boundaries, Rivers, Resources.—  
The Metlakatlah Mission.—Its origin.



VERY little was known of British Columbia till Sir Alexander Mackenzie, in 1790, crossed the Rocky Mountains from the east, and descended into it. Before long, the traders of the North-West Fur Company followed in his steps, and established forts on the Columbia River. In 1806, Mr. Fraser, a trader of the Hudson's Bay Company, established Fort Fraser at the head of the river of the same name. The Hudson's Bay Company afterwards obtained a licence for the exclusive trade of the territory west of the Rocky Mountains, which expired in 1859. Previous to that, no Europeans had visited the country except the traders of the Fur Company. "Its fertile valleys, and rich pasture-lands, its mines of gold, copper, and silver, its magnificent forests, its lakes and rivers abounding in fish, were useless, except to support a few wandering tribes of Indians. No steamboats navigated its lakes; there were no roads; its streams turned no mills." The sole object which



the handful of traders had in view was to obtain the greatest possible number of furs. In 1858 it was discovered that large quantities of gold were to be found in the country; in consequence there was an immediate rush of gold-seekers. The Hudson's Bay Company being unable to establish order amongst these invaders of their territory, their charter was revoked, and the country formed into a colony, under the name of British Columbia. The boundaries of the colony are, on the south, the United States territory; on the north, the 60th parallel of latitude; on the west, the Pacific and the Province of Alaska; on the east the watershed of the Rocky Mountains and the 120th meridian of longitude. The neighbouring islands are included in the colony, with the exception of Vancouver's, which forms an independent colony under its own legislative government. The mainland has a coast of about five hundred miles in length, and about an equal number in breadth from the coast to the Rocky Mountains. It now forms a portion of the Dominion of Canada. Its scenery is of the most varied character—snow-capped mountains, sombre forests, prairies and pasture-lands, rivers and lakes, diversify the landscape. The Fraser is the chief river of British Columbia. It is from 450 to 500 miles in length. The Stuart and the Thompson Rivers are tributaries of the Fraser. It is navigable for about 103 miles from its estuary to the town of Yale. Beyond this numerous rapids interfere with its further navigation. The Columbia River flows through the south-east portion of the province until it enters American territory. The Thompson River, which flows through Lake Kamloops, is navigable for steamers for some distance. Travellers from Red River, after crossing the Rocky Mountains,

can proceed by water to Cariboo, the site of the gold-diggings. Silver, iron, and coal are also found in British Columbia. There is a large extent of land well adapted to agricultural and pastoral purposes. On the lower part of the Fraser River the country is hilly, and much rain falls, but in many parts the climate is fine and dry, and the soil fertile. Fruits come to great perfection here, and wild flowers grow luxuriantly. In the forests is found timber of gigantic size; some species of pine reach the height of 150 and even 200 feet. The Douglas pine sometimes attains 300 feet, and grows perfectly straight.

The Indian population of British Columbia is supposed to amount to 80,000. They belong chiefly to the Great Tinné, or Chipewyan family. They are well disposed towards Europeans, but the greater portion of them are in a very degraded condition. They never bathe or wash; they say that dirt keeps them warm in winter, and protects them from the sun in summer. The women saturate their hair with salmon oil, paint it with red ochre, and powder it with the down of birds. Both men and women are repulsive in appearance; they are cruel and vindictive, and much given to drinking when they have the opportunity. It is estimated that there are in British Columbia, between the parallels of 49° and 54° 40' north latitude, four distinct tribes of Indians, speaking different languages, and each numbering about 10,000 souls. The first of these great branches of the Indian family is met with at Victoria and on the Fraser River. The second is located about a hundred miles north of Victoria, and round Fort Rupert at the north end of Vancouver's Island. The third division is settled at Fort Simpson, Naas River, Skeena River, and on

the islands of the coast. These are the Tsimsheans, amongst whom the Church Missionary Society commenced a Mission in 1857. There are, fourthly, the Indians on Queen Charlotte's Island.

In 1856, Captain Prevost, having been appointed to survey the Pacific coast, offered a free passage in H.M.S. "Satellite" to any Missionary whom the Church Missionary Society might appoint to labour amongst the tribes in British Columbia. The offer was accepted, and Mr. Duncan, then in the Society's Training College at Islington, was selected to go out as cate-chist and commence a Mission amongst the Tsimsheans settled around Fort Simpson. He arrived at the Fort in October, 1857, just at the time when the Indians were celebrating their medicine mysteries before setting off to the rivers to secure a stock of fish for their winter consumption. At the celebration of these mysteries every kind of abomination is practised by the Indians.

Through the kindness of Sir James Douglas, Governor of British Columbia, Mr. Duncan was provided with accommodation in the Fort. Fort Simpson consists of a few dwellings and warehouses with trading stores and workshops. It is built in a square of about a hundred yards, enclosed by a palisade of trunks of trees sunk in the ground, and rising to the height of twenty feet, protected at the corners by a wooden bastion, mounted with cannon. Along the top of the palisade runs a platform on which the garrison can take exercise, and from which a good view of the surrounding country is obtained. The Indian camp contained about 250 wooden houses, ranged along the beach on either side of the Fort. About 2500 Indians were here collected together. The Tsimshean

nation is divided into ten tribes, each distinguished by its crest. A crest is ruled over by four or five chiefs, one of whom takes precedence of the others and represents the crest in any general gathering. Among the head chiefs one again is regarded as the chief of chiefs. The rank of a chief is denoted by the height of a pole erected in front of his house, on which the crest which distinguishes his division is carved. The greater the chief, the higher the pole. Frequent quarrels arise from the ambition of some chief to set up a pole higher than his rank permits. The head chief of a tribe of Naas River Indians, having attempted this on one occasion, a fight ensued, and the ambitious chief was shot through the arm, which induced him to lower his stick. The crests are the whale, the porpoise, the eagle, the coon, the wolf, and the frog. The Indian regulations with regard to these crests are remarkable; those belonging to the same crest may not intermarry—for instance, a whale may not marry a whale, but a whale may marry a frog. If an Indian be poor, he has a claim on those of his tribe who are of the same crest with himself. Sometimes a chief, wishing to make a display, resolves to give a great feast, at which property is to be distributed. For some time before, he is occupied in collecting this property from members of his crest. He wears his crest painted on his forehead, or on the paddles of his canoe, or worked with buttons on his blanket, and the members of his crest are then bound to honour him by casting property before it, proportionate to their rank and means. These gifts are publicly exhibited in order to impress the beholders with a sense of the magnificence of the donor. Cotton cloths by hundreds of yards, blankets in great quantities, the rarest furs, are spread

out, and then given away. Frequently blankets are torn up in narrow strips, which are scrambled for by the spectators.

A scene witnessed by Mr. Duncan soon after his arrival showed how greatly these poor savages needed the softening influences of Christianity. "The other day we were called to witness a terrible scene. An old chief, in cool blood, ordered a slave to be dragged to the beach, murdered, and thrown into the water. His orders were quickly obeyed. The victim was a poor woman. Two or three reasons are assigned for this foul act: one is, that it is to take away the disgrace attached to his daughter, who has been suffering some time from a ball wound in the arm; another report is, that he does not expect his daughter to recover, so he has killed this slave in order that she may prepare for the coming of his daughter into the unseen world. I think the former reason is the more probable. I did not see the murder, but immediately after I saw crowds of people running out of their houses near to where the corpse was thrown, and forming themselves into groups at a good distance away. This I learnt was from fear of what was to follow. Presently two bands of furious wretches appeared, each headed by a man in a state of nudity. They gave vent to the most unearthly sounds, and the two naked men made themselves look as unearthly as possible, proceeding in a creeping kind of stoop, and stepping like proud horses, at the same time shooting forward each arm alternately, which they held out at full length in the most defiant manner. For some time they pretended to be seeking the body, and the instant they came where it lay, they commenced screaming and rushing round it like angry wolves. Finally, they seized it, dragged it out

of the water, and laid it on the beach, where I was told the naked men would commence tearing it to pieces with their teeth. The two bands of men immediately surrounded them, and so hid their horrid work. In a few minutes the crowd broke in two again, when each of the naked cannibals appeared with half of the body in their hands; separating a few yards, they commenced, amid horrid yells, their still more horrid feast. The sight was too terrible to behold. The two bands of savages alluded to belong to what white men term 'Medicine Men.' The superstitions connected with this fearful system are deeply rooted here; and it is the admitting and initiating of fresh pupils into these arts that employ numbers and excite interest during all the winter months. This year I think there must have been eight or ten parties of them, but each party has seldom more than one pupil at once.

"Each party has some characteristics peculiar to itself, but, in a more general sense, their divisions are but three, namely, those who eat human bodies, the dog-eaters, and those who have no custom of the kind. Of all these parties, none are so much dreaded as the cannibals. One morning I was called to witness a stir in the camp which had been caused by this set. When I reached the gallery, I saw hundreds of Tsimshians sitting in their canoes, which they had just pushed away from the beach. I was told the cannibal party were in search of a body to devour, and if they failed to find a dead one, it was probable they would seize the first living one that came in their way; so that all the people living near the cannibals' house had taken to their canoes to escape being torn to pieces. It is the custom among these Indians to burn their dead; but

I suppose for these occasions they take care to deposit a corpse somewhere, in order to satisfy these inhuman wretches.

“ These, then, are some of the things and scenes which occur in the day during the winter months, while the nights are taken up with amusements— singing and dancing. Occasionally the medicine parties invite people to their several houses, and exhibit tricks before them of various kinds. Some of the actors appear as bears, while others wear masks, the parts of which are moved by strings. The great feature in their proceedings is to pretend to murder, and then to restore to life, and so forth. The cannibal on such occasions is generally supplied with two, three, or four human bodies, which he tears to pieces before his audience. Several persons, either from bravado or as a charm, present their arms for him to bite. I have seen some whom he has thus bitten, and I hear two have died from the effects.”

Such were the people whom Mr. Duncan had come to instruct, and as he gazed on these savage scenes, his heart was stirred within him, and he longed for the time when he should be able to tell them of Christ and His salvation. He at once commenced the study of the Tsimshian language. With the assistance of an Indian named Clah, the interpreter at the Fort, he first went through an English dictionary, and taking 1500 of the most essential words, obtained the equivalents for them. He next wrote down about 1100 short sentences. His Indian teacher took great interest in his progress, and the Indians manifested much anxiety for the time when he should be able to speak to them in their own language. Sometimes a few would enter the room where he was at work, and take a

childish delight in helping to find out equivalents. At the same time, he tried to win their confidence. In the month of January, 1858, he began to visit them in their houses, taking Clah with him to interpret. The people received him on these occasions in a friendly manner, saluting him with "Clah-how-yah," the complimentary expression of welcome. This would be repeated several times, then a general movement and squatting would ensue, then a breathless silence, during which all eyes were fixed on the visitor. After a time several would begin nodding and smiling, at the same time reiterating in a low tone, "Ahm, ahm ah ket, Ahm Shimauyet." (Good, good person, good chief.) In some houses he was made to take the chief place by the fire, and a mat was put on a box for him to sit upon. From these visits Mr. Duncan found that the people were anxious for instruction, and that they believed the white man to possess some grand secret about eternal things which they desired to know. Here was a token of encouragement. By the month of May Mr. Duncan had made so much progress in the Tsimshian language as to enable him, with the assistance of Clah, to prepare a written address. He then went round to all the chiefs, and asked each one to allow him to use his house to address the people. Each one consented. When the day fixed upon arrived, it proved wet, and as the hour appointed for the gathering drew near, it rained in torrents. Nevertheless, more than a hundred men assembled. At the last moment Mr. Duncan's heart failed him, and he asked his interpreter to speak for him, while he read the paper; to this proposal Clah demurred, and Mr. Duncan saw he must do the best he could. Telling the Indians to shut the door, he knelt down and prayed for God's



help. Then he read his address. Perfect silence prevailed, and the Indians showed by their looks that they understood what was said. After the address, he desired the Indians to kneel down while he prayed in English. They at once complied. He then went to the next chief's house, where all was in readiness; a canoe sail had been spread out for Mr. Duncan to stand upon, and a box covered with a mat placed for a seat. About 150 persons were present. Again all were attentive, and all knelt during prayer. This was the house of the head chief, a very wicked man, but he was present. Each of the other seven divisions of the tribe were visited in succession. The smallest congregation was fifty, the largest two hundred. In all, about nine hundred persons heard for the first time the message of salvation. Amongst these were some strangers from surrounding tribes. One chief absented himself during the time Mr. Duncan addressed the people in his house, though he had caused it to be neatly prepared; he had a few days before killed a slave to gratify his pride, and probably he was ashamed to be present. Alarm was depicted on some of the countenances of those who listened to Mr. Duncan's address, as he warned them of sin and its consequences. A few days after this first attempt to preach to the Indians, Mr. Duncan took each of the chiefs a small present, as an acknowledgment of the kindness they had shown him. These presents, though trifling in value, were gratefully received, and much pleasure was manifested on finding that Mr. Duncan appreciated the assistance given him by the chiefs. One of the chiefs offered Mr. Duncan the use of his house for a schoolroom. The offer was accepted, and the school was commenced on June 28th; twenty-six children were present in the morning, and fifteen

adults in the afternoon. The children were with one exception neat and clean; in the case of this one it was found that it was superstition which prevented him wearing a shirt like the rest; he had been initiated into the medicine mysteries in the previous winter, and to have worn anything but a blanket or a skin during the next year would, it was imagined, cause some terrible calamity to fall upon him. The children were attentive and intelligent. With the adults, however, Mr. Duncan did not succeed so well. The chief and his wife in whose house the school was held placed themselves under instruction, but they preferred attending with the children, saying they wished to help to keep order.

But soon difficulties presented themselves. A party of Indians from Queen Charlotte's Island arrived with large quantities of food to trade. A quarrel took place, the strangers were robbed, and one or two wounded and taken prisoners. A second party coming a day or two afterwards were attacked, their canoes plundered and broken up. One Tsimshean espoused the cause of the islanders, great commotion ensued, five tribes became involved in the fighting, and the noise and confusion were such that it was almost impossible to continue the school. After some days, however, a truce was agreed upon, and all went on as before. The school prospered, and the people became increasingly anxious for instruction. On visiting a chief in his house, Mr. Duncan found him learning the letters of the alphabet from a piece of board on which the letters had been chalked out by his son, one of Mr. Duncan's most promising scholars.

In July, Mr. Duncan again preached to the Indians in Tsimshean; as before, he went to each tribe separately. On

this occasion one man refused to kneel ; he sat still, a sullen observer of the whole proceeding. He was the chief of the cannibal gang, and probably, like Demetrius, the silversmith of Ephesus, he saw that his "craft was in danger." This chief's name was Quthray.



## CHAPTER XII.

### THE METLAKATLAH SETTLEMENT.

Persecuted for the Work's sake.—Christmas Services.—Fort Simpson.—  
Small-pox.—Death of Converts.



IN September Mr. Duncan commenced the building of a school-house. It was completed by the 17th of November. The boards for the roof and the floor were given by the Indians, some even took the boards off their own roofs to give to Mr. Duncan, so warm was the interest which they took in the erection of the school-house, and the heart of the faithful Missionary was cheered by these willing offerings. No sooner was the school opened than Mr. Duncan's scholars hastened to the new building; one mounted the platform and struck the steel which supplied the place of a bell to summon his companions. Fifty adults and fifty children assembled, and four of the five chiefs of the tribe determined to give up their heathenish ceremonies, the time for performing which had now arrived. Even amongst those who still clung to their barbarous customs, the work was carried on feebly. The little leaven which leaveneth the whole lump was gradually spreading and permeating the mass.

The number of scholars also increased, and fewer of them appeared with their faces painted.

But it soon became evident that a storm was impending. Rumours reached Mr. Duncan that the medicine men intended to put a stop to the teaching ; Legaic, the head chief of the Indians, complained that the children running past his house to and from school interfered with him and his party in working their mysteries : he therefore requested that the school might be closed for a month. This Mr. Duncan refused. He then demanded that it should be closed for a fortnight ; this also was refused, notwithstanding that Legaic accompanied his demand by a threat to shoot any of the children who continued to attend. At last Legaic asked four days' suspension of the school ; this also was refused. A few hours afterwards, Legaic and his party of medicine men dressed in their charms appeared at the door of the school. Legaic and seven others entered the room ; the chief ordered the children to be off. Mr. Duncan, seeing their object was to intimidate him, spoke to them calmly, telling them they must not think they could make him afraid, he must obey God rather than men. The interview lasted an hour : Legaic, drawing his hand across his throat, assured Mr. Duncan that he knew how to kill men.

At length the chief, finding his efforts unavailing, went away. It afterwards appeared that Mr. Duncan owed his life on this occasion to his interpreter Clah. No sooner had Legaic and his followers entered the school-house than Clah also entered, not dressed as usual, with him, in European costume, but in his blanket. Leaning against the wall just inside the door, he calmly watched the proceedings, but

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LEGAIC THREATENING MR. DUNCAN'S LIFE.

Legaic knew that the blanket concealed a revolver, he knew also that Clah was a resolute man, and skilful in the use of fire-arms, and that, moreover, he regarded Mr. Duncan as under his protection, and that any injury done to Mr. Duncan would be instantly revenged by his own death. Well might Mr. Duncan record in his diary that night, "I bless the Lord for His gracious care of me this day." The indignation of the medicine men at being thus thwarted was very great, and threats of violence to the scholars were again renewed; so that Mr. Duncan felt obliged to accept the offer of a chief to hold the school in his house, where the children would not be afraid to come. These events took place shortly before Christmas, 1858. On Christmas Eve Mr. Duncan explained to his scholars the meaning of the Christian festival, and invited them to bring their friends the next day. No less than 200 assembled, and then for the first time Mr. Duncan attempted an extemporaneous address in Tsimshian. He told them of our lost condition, and of the pity and love of God in giving His Son to die for us; he exhorted them to leave their sins and pray to Jesus, warning them of the consequences if they refused, and telling them of the good which would follow on obedience. As he enumerated the sins of which they were guilty, he saw significant looks exchanged with each other, which showed him that some realized the truth of his words. After his address, Mr. Duncan questioned the children on some simple Bible truths, and the service was concluded by singing two hymns which he had previously taught in the school.

The same plan was pursued every Sunday, simple hymns were sung and repeated, a short address given, and the service



concluded with singing and prayer. In these services the Indians took much interest.

At the beginning of the year Mr. Duncan returned to his school-house. The number of his scholars increased, and many made considerable progress in learning to read, while the improved conduct of some showed that Mr. Duncan's teaching had not been in vain. 'This proved the quietest winter Fort Simpson had ever known, not one murder having been committed.

In March, 1859, the Indian school was visited by three of the Hudson's Bay Company's Officers and the Rev. R. Dawson, Missionary of the S. P. G. to the Indians on Vancouver's Island. More than 300 persons were assembled in the school, and the gentlemen expressed themselves surprised and delighted at what they saw.

"It is truly wonderful," said Mr. Dawson.

About this time Mr. Duncan conceived the idea of forming a separate Missionary settlement for the Christian natives, and the need of an ordained Missionary to assist in the work was very evident; Mr. Duncan therefore earnestly requested the Church Missionary Society to send him out a coadjutor at once.

Towards the close of the year, 1859, he had a touching proof that he had not laboured in vain, nor spent his strength for nought. He was sent for to visit a young man who was dying of consumption. On entering the house he found some twenty people assembled; he rebuked the noise and tumult, and directed the dying man to fix his heart on the Saviour. "Oh yes, sir; oh yes, sir;" he replied. He begged Mr. Duncan, with much earnestness, to continue to teach his little

girl; he wanted her to be good. By the side of the dying man sat a young woman, one of Mr. Duncan's most regular pupils, remarkably intelligent, and attentive to instruction. With tears in her eyes she begged him to give his heart to God, and to pray to him. During his illness this young man never permitted the medicine men to try their incantations upon him. He died assuring the people of his happiness.

In this year Mr. Duncan printed in the native language a small Church service, containing three hymns, and a prayer he had himself composed.

He also drew up a short catechism, which he also printed, and fifty-five texts of Scripture, arranged in three classes, the first marking the difference between the good and the bad ; the second referring to doctrines, and the third to practice. He also prepared a series of reading lessons to be used by the scholars at home. Before starting for the fishing grounds, the chief sent a message to Mr. Duncan, to "speak strong" against the bad ways of their people, promising that they would second what he said with "strong speeches." Moreover Legaic sent word that he intended to come to school himself. Evidently, Mr. Duncan's teaching had made an impression on the Indians. The light was penetrating the darkness, and hope and gratitude swelled the heart of the Missionary.

In August, 1860, the Rev. L. S. Tugwell arrived from England to co-operate with Mr. Duncan. At the time of Mr. Tugwell's arrival Mr. Duncan was at Victoria, whither he had gone at the request of the Governor of Vancouver's Isle to assist in organizing plans for the benefit of the Indians in that locality. On the 13th of August the two Missionaries set sail in a steamer for Fort Simpson. On their way they touched

at Fort Rupert, where the Indians were loud in their complaints of a white teacher not being sent to them, and earnestly entreated that they might have a Missionary as early as possible.

On arriving at Fort Simpson, and witnessing the work done there, Mr. Tugwell thus wrote :—" How I wish the friends of Missions in England could see Mr. Duncan's congregation on Sunday. They would, indeed, thank God, and take courage. I have never seen an English congregation on Sunday more orderly and attentive. With but few exceptions, both the children and adults come clean and neatly dressed. The children sing hymns very sweetly. A morning and evening hymn, composed by Mr. Duncan, a hymn to our Saviour, and another beginning, ' Jesus is my Saviour,' ' Here we suffer grief and pain,' and some others in English, also one in Tsimshian, composed by Mr. Duncan. The Indians all up the coast are crying out for teachers ; ' Come over and help us.' Now seems the propitious moment ; soon hundreds, yea thousands, will have perished." Mr. Duncan also wrote about the same time earnestly begging for Missionaries to be sent out, and suggesting that each clergyman should be accompanied by a schoolmaster, able to teach some industrial occupation, with a view to finding employment for the Indians, and thus keeping them from Victoria, which he described as a " sink of corruption." " Here," says one, " is a large population comprising representatives of almost every nation under heaven, a population composed for the most part of waifs and strays of humanity ; it is a very vortex of dissipation. The Indians who visit Victoria return to their homes tainted by the most degrading vices, and possessed with a craving for

ardent spirits." Hence Mr. Duncan's earnest desire to provide useful occupation for the Indians at home.

He now prepared to carry out his project of forming a new settlement for the converts. The place selected was called Metlakatlah, situated about twenty miles down the coast. Here they would be removed from the contaminating influence of contact with the white traders. It was proposed that Mr. Tugwell should accompany the Christian Indians to their new home. For taking this step the following reasons were given by Mr. Duncan :—

1. The discovery of gold in the northern districts of British Columbia, promised to attract a large mining population to the neighbourhood of Fort Simpson.

2. There was not room on the coast at Fort Simpson for building new houses.

3. There was no available land for gardens.

4. The proposed settlement would be central for six tribes of Indians speaking the Tsimshean tongue.

5. The Christian Indians were most anxious to escape from the sights and thralldom of heathenism, and from the persecution they endured from having to live in the same houses with heathen and drunkards.

6. School operations would be put on a more satisfactory footing, as the imparting of secular knowledge would thus be limited to those who had embraced the Gospel. "All we want," wrote Mr. Duncan, "is God's favour and blessing," and then we may hope to build up in His good time a model Christian village, reflecting light and radiating heat to all the spiritually dark and dead masses of humanity around us."

The following rules were drawn up by Mr. Duncan as indi-

cating the least he should expect from those who went to the new settlement :—1. To give up their “Ahlied,” or “Indian devilry;” 2. To cease calling in conjurors when sick ; 3. To cease gambling ; 4. To cease giving away their property for display ; 5. To cease painting their faces ; 6. To cease drinking intoxicating drinks ; 7. To rest on the Sabbath ; 8. To attend religious instruction ; 9. To send their children to school ; 10. To be cleanly ; 11. To be industrious ; 12. To be peaceful ; 13. To be liberal and honest in trade ; 14. To build neat houses ; 15. To pay the village tax.

The proposed removal to Metlakatlah was, however, postponed to the spring of the following year. The damp climate of Fort Simpson proved injurious to Mr. Tugwell's health, and he was compelled to return to England, to the great disappointment of Mr. Duncan.

Early in May, 1862, preparations began to be made for removing to the new settlement. The large school-house was pulled down, the materials formed into a raft and sent off to the new site. Two days after the raft had started a canoe arrived from Victoria, bringing word that small-pox had broken out among the Indians at Victoria, and that many Tsimsheans had died. The next day other canoes arrived bringing mournful particulars of the virulence of the disease. On the 27th, Mr. Duncan set sail with a party of fifty men, women and children, in six canoes. “I felt,” said he, “that we were beginning an eventful page in the history of this poor people, and earnestly sighed to God for His help and blessing.” By two the next day the little fleet of canoes arrived safely at its destination. They found the Indians, who had preceded them, hard at work clearing the ground and sawing planks. They

had erected two temporary houses, and planted a quantity of potatoes. For the next few days all were busy choosing the sites for their houses and gardens, and preparing for building, and every night they assembled, a happy family, for singing and prayer, Mr. Duncan at the same time giving an address on some portion of Scripture suggested by the events of the day. On the 6th of June a fleet of thirty canoes arrived from Fort Simpson, containing 300 souls, forming nearly the whole of the tribe, called Keetlahn, with two of their chiefs.

A few days later news arrived that the small-pox had broken out at Fort Simpson, and had taken fearful hold of their camp.

"Some of the Indians sought refuge in their charms and lying vanities. They dressed up their houses with feathers and rind of bark, and the rattles of the conjurors were kept constantly going, but all was of no avail; several of the charmers fell a prey to the disease, and death and desolation spread far and wide. One of the tribes which had been foremost in resorting to heathenish charms went for a time unscathed, which filled the conjurors with pride and boasting, but when it did seize upon them, this tribe suffered more than any other. In the whole camp the deaths were 500, more than one-fifth of the whole. Many of the heathen fled to Mr. Duncan in great fear; amongst these was the head chief Legaic. He left Fort Simpson and settled down at Metlakatlah with his wife and daughter; from this time he attached himself to Mr. Duncan, and gave earnest attention to his teaching. Only five fatal cases occurred amongst the Indians who originally left Fort Simpson with Mr. Duncan, and three of these were caused by attending sick relatives who went to

the new village after taking the infection. One of those who succumbed to the malady was Stephen Ryan, who was baptized at Fort Simpson by Mr. Tugwell. "He died," says Mr. Duncan, "in a most distressing condition, so far as the body was concerned. Away from every one he loved, in a little bark hut on the rocky beach just beyond reach of the tide, which none of his friends dared to approach, except the one who nursed him, in this damp, lowly, distressing state, suffering from malignant small-pox, how cheering to receive from him such words as the following: 'I am quite happy, I find my Saviour very near to me, I am not afraid to die; heaven is open to receive me. Give my thanks to Mr. Duncan: he told me of Jesus, I have hold of the ladder that reaches to heaven. All that Mr. Duncan told me I now find to be true. Do not weep for me. You are poor, being left; I am not poor; I am going to heaven. My Saviour is very near to me; do all of you follow me to heaven; let none of you be wanting. Tell my mother more clearly the way of life: I am afraid she does not yet understand the way. Tell her not to weep for me, but to get ready to die. Be all of one heart, live in peace.'" This case was not a solitary one; the hope of eternal life through faith in a crucified Saviour shed light and joy around other dying beds.

Outhray, the cannibal chief, who was one of the principal actors in the horrid scene witnessed by Mr. Duncan soon after his arrival at Fort Simpson, also died in the faith of Christ. Mr. Duncan visited him frequently during his illness. He had long and earnestly desired baptism, and he expressed in such clear terms his repentance for his sins, and his faith in the Saviour of sinners, that Mr. Duncan deemed it right in the

absence of any ordained minister, to admit this dying man into the visible Church of Christ. Throughout his illness he manifested resignation and peace, weeping for his sins, depending entirely on the Saviour, confident of pardon and rejoicing in hope. "Glorious change!" says Mr. Duncan. "Once a naked cannibal, see him clothed and in his right mind, believing in the Saviour and dying in peace." In these fruits of his labours Mr. Duncan found his richest reward, and his heart rose up in thankfulness to God who had used him as His instrument to bring souls out of darkness into the glorious light of the Gospel.

From four hundred to five hundred persons now attended Divine service on Sundays. Seventy adults and twenty children were baptized. Two hundred children and adults were under instruction in the school, while forty young men had formed themselves into classes, and met for prayer and exhortation. The instruments of the medicine men had found their way into Mr. Duncan's house. Customs which form the very foundation of the Indian government had been given up because they were evil. Feasts began and ended with the offering of thanks to the Giver of all good. Thus was Metlakatlah a witness for the truth of the Gospel to the surrounding tribes, who saw in it the good things which they and their forefathers had sought and laboured for in vain, namely, peace, security, order, honesty, and progress. Such were the results of the Missionary's faithful and self-denying labours in his Master's vineyard.





## CHAPTER XIII.

### PROGRESS AT METLAKATLAH.

Bishop of Columbia baptizes Converts.—Consistent Conduct of the baptized.—Operations are commenced at Naas River.



THE new Missionary village was visited in April, 1863, by the Bishop of Columbia. On this occasion, Mr. Duncan presented fifty-seven candidates for baptism, of whom Legaic, the head chief, was one. It was the height of the fishing season, when the bishop arrived, and many of the candidates were absent at the fishing grounds; they immediately made arrangements to leave their nets and travelled back to the village, a distance of eighty miles, to meet the Bishop. The examination of the catechumens lasted three days, and the answers given by each one to the questions put to him by the Bishop proved that they understood the great truths of the Bible, and looked to Christ only for the pardon of their sins and the hope of eternal life. A few only were deferred. The Bishop thus describes the service held on the occasion when he admitted these wanderers into the visible Church of Christ. :—

“The impressiveness of the occasion was manifest in the devout and reverent manner of all present. There were no

external aids, sometimes thought necessary for the savage mind to produce or increase the solemnity of the scene. The building is a bare, unfinished octagon of logs and spars—a mere barn, capable of holding 700 persons. A simple table covered with a white cloth, upon which stood three hand-basins of water; and I officiated in a surplice. Thus there was nothing to impress the senses—no colour, no ornament, or church decoration, or music. The solemnity of the scene was produced by the earnest sincerity and serious purpose with which these children of the Far West were prepared to offer themselves to God, and to renounce for ever the hateful sins and cruel deeds of their heathenism; and the solemn stillness was broken only by the breath of prayer. The responses were made with earnestness and decision. Not one individual was there whose lips did not utter in their own expressive tongue their hearty readiness to believe and to serve God. Fourteen children were also baptized on the same day. It was pleasing to see the strong desire of the Christians for the admission of their children to the same privilege as themselves.” Children over seven were not admitted, the Bishop thinking they might be imbued with heathen ideas, and should be specially instructed preparatory to baptism.

At the close of the year 1863, the Rev. R. Dundas, of the British Columbia Mission, visited Metlakatlah, when he baptized a considerable number of converts. “It was a pretty sight,” he says, “to see the whole population, old and young, at the sound of the bell thronging to worship God. No need to lock doors, for there were no empty houses. Service began with a Tsimshean hymn, then followed the prayers in Tsim-shean, at the close of which all joined in the Lord’s Prayer in

English. Mr. Duncan's address was upon the story of Martha and Mary; it lasted nearly an hour. The attention of the people never seemed to flag throughout. The service was most striking. It was hard to realize that three years ago, these had all been sunk in the deepest heathenism, with all its horrible practices. What hours, what nights of supplication to God, must have been spent by this single-minded servant of God, that he might 'see of the travail of his soul,' and how has he been answered? 'There is nothing too hard for the Lord.' Fifty-two persons were baptized, on this occasion, of whom thirty-nine were adults, the remaining thirteen being infants. This interesting place," wrote Mr. Dundas, "now takes its place as one of the civilized villages of British Columbia. But it is more than that, it is the enduring witness of the faith and patience of one unaided Christian teacher whose sole reward (the only one he has ever coveted), is the souls he has been the honoured instrument of bringing out of darkness into light."

"The conduct of these converts when absent from the settlement afforded satisfactory proof of the reality of the change which had taken place in them. 'Wherever these Indians go,' says Mr. Duncan, 'they always carry their religion with them, assembling themselves together for worship on the Sunday, and getting as many of the heathen to join them as possible. An Indian of Fort Simpson who has received instruction from one, though he is not a resident of our new village, came here a few days ago, bringing seven young men with him from one of the highest villages up the Naas River, over 100 miles distant. He brought them that they might witness for themselves the things of which they had heard

him speak. He has been residing at this village as a fur trader, but he has diligently employed his talents for God, setting forth the Gospel where it had not been preached before, and has met with great encouragement and apparent success. I had the whole party at my house last Wednesday evening, when I endeavoured very solemnly to impress upon their minds and hearts the first principles of the Gospel of Christ. Though intending to return home on the following day, they decided to remain over Sunday that they might receive further instruction to carry back with them to their waiting and thirsty tribe. They were anxious to carry back a portion of God's Word, so I wrote out for each on a piece of paper—'This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' I also gave the Indian trader and teacher some instructions, and pointed him out portions of Scripture suited to him and his flock."

During this year many plans had been set on foot by Mr. Duncan for the benefit of the Indians. A new road had been made round the village. Two good-sized houses had been built for the accommodation of strange Indians coming to trade. Rests had been fixed on the shore for canoes when unemployed, and slides for moving them into the water at low tides. Wells had been sunk, and a public playground laid out. Thus profitable employment was found for the men at home, and they were kept away from the labour markets, where temptations presented themselves too strong for the Indian in his then morally infantine condition to withstand. The Indians were also encouraged to prepare articles for exportation to Victoria, such as salt, smoked fish, fish grease, dried berries, and furs.

Another plan which Mr. Duncan had in view, and which he ultimately carried out, was to purchase a schooner for the purpose of trading to Victoria, in order to render the settlement independent of the barbarous class of men employed in running vessels up the coast, who by trading in intoxicating drink were working most terrible mischief. "The visits of these traders to the Indian camps were marked by murder and the maddest riots."

The Dean of Victoria after visiting the village, wrote thus respecting the trading operations:—"No step of a temporal nature was more loudly demanded, or has conferred such important benefits on the people of Metlakatlah in conducting to their comfort and contentment in their new home. Instead of having to go seventeen miles for supplies to a heathen camp, they can procure them at their own doors at a cheaper rate. Persons who come hither to trade carry away some word or impression to affect their countrymen at home. During my sojourn in the village there has not been a single Sunday in which there have not been hearers of this description, attendant on the Word of life. This is one of those branches of the work taken up by Mr. Duncan, simply because it was forced on him by circumstances as necessary to his entire success.

"The time has passed away when he felt himself humiliated at being offered the sale of a fur. A striking benefit of the trade is the disposition of the profits, for with a view of transferring it when possible to other parties, he has always conducted it on business principles, in order that the parties assuming it might be able to live by it. Hitherto the profits realized on this principle, absorbed by no personal benefits,

have been expended on objects conducive to the public benefit, in the erection of public buildings, in subsidies to the people in aid of improving their roads, and wharves for canoes, in charity to the poor, and even in the redemption of slaves. The sum of £600 has been already expended on such objects, and £400 are in hand ready to be applied to similar uses. In fact the only person who suffers is Mr. Duncan himself, who has sacrificed his comfort, his repose, and almost his health for the sole benefit of the people, but has been compensated by the rich reward of feeling that God has owned and blessed his sacrifice. Besides this, the trade affords industrial occupations for the people, and thus aids them in a more steady advancement in the comforts of civilized life. It is quite a lively scene to witness the various parties of labourers engaged, some in bringing the rough timber rafts from the forest, others in sawing it into planks, others planing, and others cutting shingles, others with nail and hammer erecting the building—all devoting themselves to their daily task rather with the constancy of the English labourer than with the fitful disposition of the savage."

Such is the testimony of an eye-witness, who sojourned for a time in the village. Let us set by the side of this testimony the assertion of a recent traveller, that the Indian is so absolutely indolent by nature that it is impossible to make him work, and his extermination is therefore only a matter of time, and we think our readers will admit that what civilization *alone* failed to effect, the Gospel has accomplished. The contact of the Indian with the civilized trader during centuries left him only more degraded than before, for he added to his vices those of the white man. But when earnest, self-

denying men of God went forth and preached to those wild men the glorious Gospel of our Lord Jesus Christ, the Indian was transformed from the indolent savage to the industrious, artisan and husbandman. Metlakatlah and the Missionary village founded by Archdeacon Cockran at Red River, are a standing testimony to what may be accomplished for the Red man, which none can gainsay. The Spirit of God touching the heart, and enlightening the understanding, has raised the wild Indian out of the darkness of cruel superstition; his home and his person no longer present the aspect of misery, his countenance no longer indicates the savage nature within; instead of this, cleanliness and comfort prevail in his cottage, intelligence beams in his eye, and as he labours diligently at his daily work, and reverently worships God in His house of prayer, the beholder may well say, "What hath God done?" "It is the Lord's doing, and it is marvellous in our eyes."

In July, 1864, the Rev. A. R. Doolan arrived to assist Mr. Duncan. It was at once arranged that he should take a distinct work amongst the Indians on the Naas River, to which district he proceeded, accompanied by Samuel Marsden, a native catechist. These Indians belonged to a tribe called Nishkah. They had been twice visited by Mr. Duncan, who received from them a most friendly reception. "Pity us, great Father in heaven, pity us," said a chief standing before Mr. Duncan. "This chief," he continued, pointing to Mr. Duncan, "has come to tell us about thee. It is good, great Father. We want to hear. Who ever came to tell our forefathers thy will? No, no. But this chief has pitied us and come. He has thy Book. We will hear. We will receive

thy word. We will obey." As the chief uttered the last sentences, a voice said, "Your speech is good." They assured Mr. Duncan that they wanted to cast away their bad ways and be good. They told him they loved him, and wanted him among them, seconding these assurances by feasting him in their houses, and giving him presents of furs. After he had preached to them about Christ, a chief said, "We are not to call upon stones and stars now, but Jesus. Jesus will hear. Jesus is our Saviour. Jesus! Jesus! Jesus! Jesus Christ. Good news! good news! Listen all. Put away your sins. God has sent his Word. Jesus is our Saviour. Take away my sins, Jesus. Make me good, Jesus." Such were the people amongst whom Mr. Doolan commenced his Missionary labours. Thus "the grain of mustard seed which a man sowed in his field" had grown up into a tree, and was spreading around its branches, and the people sat under its shadow with great delight.





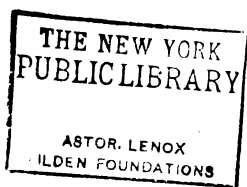
## CHAPTER XIV.

### FURTHER PROGRESS.

Improvements in the Village.—Testimony of a Roman Catholic gentleman.—Visit of the Dean of Victoria.—Native Christians preach the Gospel.—Mr. Duncan leaves for England.—He learns various trades.—His return.—Erection of workshops and Church.—Kincolith.—Missionary preaching.



OUR space forbids us to dwell on the many interesting details connected with the progress of this Mission ; we pass on, therefore, to the year 1867. The village now presented a greatly improved aspect. The profits arising from the trade carried on by the schooner purchased by Mr. Duncan had been appropriated to the building of a large market-house, a blacksmith's shop, and a saw-mill. The octagon building, used as a church and school-house, had also been improved. The market-house, erected on the shore, near the upper end of a large jetty, had been divided into two portions, the smaller designed for a court-house, the larger for village assemblies and market-house, and for the accommodation of strangers. By this arrangement strange Indians, who often came in large numbers to trade, instead of being scattered over the village, to the great discomfort and detriment of the more civilized villagers, were hospitably entertained, and frequent opportunities afforded of addressing large





THE CHRISTIAN VILLAGE OF METLAKATLAH.

bodies of heathen from the surrounding country. "The good which the market-house is doing," wrote Mr. Duncan, "in facilitating the preaching of the Gospel to our heathen neighbours is very great, more than would, I think, arise from an itinerating Missionary. It used to be almost impossible to get strange Indians to assemble for any special effort in instruction. Now all is changed. The men who come for trade to us occupy this house, and are, in a sense, my guests, and I can find them ready and happy to hear me, or the young men of our village address them after the hum of trade has ceased."

Many remained over the Sabbath, and attended the services of the church. The advantages of the trade shop were great. Instead of the savage altercations common to Indian trading, quietness and courtesy prevailed. All goods required in civilized life, and tending to elevate their tastes, and improve the appearance of the people, could be obtained at a moderate price. "My soap manufacture," says Mr. Duncan, "is quite a success; I can let the Indians have a bar of soap for sixpence; such a bar cost them a few years ago £2 in furs. Now that their habits require more soap, here it is ready at hand, and cheap."

By this time a Mission-house had been erected, containing seven apartments on the ground floor and a spacious dormitory upstairs, looking pleasantly out on the island of gardens.

A Roman Catholic gentleman who visited Metlakatlah in 1866, thus describes the impression made upon him by what he saw. "Being requested by several friends to give a sketch of my three months' trip as far as the Russian possessions, I

comply cheerfully, my principal motive for so doing being the vindication of the character of some noble and self-sacrificing men in the Missionary cause from the scandalous aspersions cast upon them by a portion of the press of the colony. I could not but feel surprised and gratified at the vast improvement in the condition of the Indians, both socially and morally. At Metlakatlah this improvement was particularly marked. The houses, numbering fifty, are nearly all of uniform size, weather-boarded and shingled, glazed windows, and having neat little gardens in front. The interior of the houses did not belie the exterior. Everything was neat and scrupulously clean. The inmates were well supplied with the requisites to make life comfortable. Cooking stoves and clocks were common to every dwelling, and in a few instances pictures adorned the walls. The sight at church on Sabbath morning was pleasant to behold. The congregation numbered 300, the females preponderating; the major portion of the males being at that time out fishing. They were all well clad, the women in their cloth mantles and merino dresses, and their heads gaily decked with the graceful bandanna; the men in substantial tweeds and broad-cloth suits, and having the impress of good health and contentment on their intelligent features. Their conduct during Divine service was strictly exemplary. As a whole, Mr. Duncan's people are industrious and sober; they are courteous and hospitable to strangers, and if properly protected by their government against the poison vendors of this country, will in time become a numerous and wealthy people." Commander R. C. Mayne says, "The labours of men of Mr. Duncan's class among the distant heathen are understood by the world, which refuses to credit

the fact that savages such as these coast Indians undoubtedly are, can receive and return impressions so utterly at variance with their nature and their habits." Such is the testimony of men who have seen with their own eyes the work that has been done and is still doing.

In August, 1867, the Dean of Victoria examined over a hundred candidates for baptism. Of these, he baptized ninety-six adults, besides eighteen children. "It was affecting," says the Dean, "to hear these candidates state their reasons for coming forward. One man, aged sixty-five, said, 'I feel like an infant, not able to say much, but I know my heart is turned to God, and that He has given His Son to wash away my sins in His blood.' A woman seventy-five said, 'My sins have stood in my way, I wish to put them off. I believe in Jesus.' Doubtless many of the Metlakatlah Christians are as yet only babes in Christ, requiring the constant nurture of the word, and the shepherd's watchful care; yet we may indulge the hope that God, having begun the good work in them, will perform it unto the end. Signs of stability and self-reliance are not wanting. They gather themselves together for prayer at home and abroad; they withstand the solicitations of their heathen acquaintances. They are not now ashamed, for they are the stronger party, feeling themselves belonging to Him before whose word the strongholds of Satan have been compelled to bow. There is growth, there is no retrogression, or if an individual lapses, he finds himself in the wretched situation of possessing neither the confidence of the Church nor the world. Thanks be to Him who, in His own time, has seen fit to bring forth an elect remnant from a benighted people, to the praise of the glory of His grace. There is, however, a

feature of the work of the Metlakatlah Mission which has struck me forcibly, namely, the temporal elevation of the people, and their advancement in civilization, results which are not the products of chance, or the necessary fruit of the work, but of deliberate arrangement and strenuous effort, even as a vessel among the reefs and breakers is warped to bring it out into the open sea."

The climate of Metlakatlah is damp, and corn will not ripen, but vegetables grow well, the air is salubrious, and the scenery around the village is very lovely.

In the early part of the year 1869 Mr. Duncan suggested to a few of the native Christians to go and preach the Gospel at Fort Simpson to each of the eight tribes there. Four started off at once, and were well received, yet all has not been unmixed success; the faith and patience of the Missionaries have been much tried. Some of the heathen chiefs have done all in their power to restore heathenism, but their efforts have proved futile.

In the spring of 1870 sickness visited the village, and numbers of Indians died. Ten Christians were called to their rest: they died in the faith, manifesting no fear of death, and bearing testimony to all around of the preciousness of Jesus in the dying hour.

Early in this year Mr. Duncan sailed for England; great affection was manifested towards him by the people on his departure. They collected in crowds on the shore, and after he had said farewell and prayed with them on the beach, they followed him in their canoes to the ship.

Mr. Duncan's object in visiting England was to acquire a knowledge of several simple trades, and to purchase machinery,

in order that he might on his return instruct his people in new modes of industry, and so find useful employment for the numbers of young men growing up in the village ; remunerative occupation being thus found for them in the village, they might be saved from the snares and temptations to which the Indians are exposed when brought into contact with the white men in the colony. For this purpose, Mr. Duncan visited Yarmouth, where he learnt rope-making and twine-spinning ; he also learnt weaving and brush-making. He made himself master of the gamut of each instrument in a band of twenty-one instruments : he also commenced a subscription for defraying the expenses of some improvements which he contemplated on his return. He wished to build a new church and school, and he desired to assist the Indians to rebuild their houses after a more substantial and permanent model than had been possible on the first formation of the village. For these purposes he calculated that £600 would be required. Before he left England, he had received £400 towards the required sum. On the 14th of October Mr. Duncan reached San Francisco on his way back to his sphere of labour, "very weary and dusty, having been a second-class passenger, and therefore without sleeping accommodation for over 2000 miles." Being delayed here three weeks, he endeavoured to make the best use of his time by visiting the mills and gaining useful information, which he might afterwards turn to account. He also made new friends, who promised to help him ; one of these made him a present of shuttles, treddles, spindles, and carding materials. Arriving at Victoria on the 11th of November, he was compelled to remain some weeks in order to carry out arrangements with



the Government respecting the Indian reserves, and other matters connected with the settlement. He obtained from the Government power to allot to individual Indians a portion, not exceeding ten acres, of the native reserves around Metlakatlah, with the right for each one to clear, enclose, and cultivate his own portion. The Government also gave Mr. Duncan a donation of 500 dollars, to be spent upon the constables and council of the village. His leisure Mr. Duncan employed in practising on a band of brass instruments given him in England, and in compiling new Indian services in Tsimshian. He also purchased a steam-boiler and pipes to carry out a new system of making the Oolachan oil so much used by the Indians, their process of manufacturing which is injurious to health.

On the 27th of February, 1871, Mr. Duncan arrived at Metlakatlah, after an absence of thirteen months, six of which he spent in England. It was Sunday afternoon when he arrived at the landing-place; the news of his arrival spread quickly, and on the following morning a large canoe arrived at the ship to convey him home. The happy crew gave him a warm welcome. With a favouring breeze and two sails hoisted, the canoe dashed merrily through the boiling waves to the shore, where the Indians in crowds were waiting to welcome their benefactor. As Mr. Duncan stepped on shore a salute was fired, and the chief men with hats off advanced and gave him a welcome as heartfelt as it was respectful. Then the constables discharged their muskets, and a general rush to seize Mr. Duncan's hand took place. Deeply moved by these tokens of their love for him, Mr. Duncan pressed on to his house, where the people poured in, in such crowds that he

ordered the church bell to be rung. At once they all hurried to the church, and when Mr. Duncan entered it was full. For a few moments all was silence, and then the whole congregation joined in hearty thanksgiving to God, after which Mr. Duncan addressed the assembly for twenty minutes. This concluded, he went to visit the sick and the aged. Very touching were the scenes that followed, and many were the assurances he received of the earnest desires of the aged men to see him once more. Returning to his house it was again crowded, and Mr. Duncan sat down with fifty for a general talk, when he gave them the messages he had written down in his note-book from Christian friends in England, and so they remained talking till midnight. Even then the village was lighted up, and many did not go to bed all night, but sat up talking over what they had heard from their dearly-loved friend. How different this reception from that accorded to Mr. Duncan on his first arrival at Fort Simpson fourteen years ago! Then he was regarded with suspicion and contempt. Love had now taken the place of fear, light the place of darkness, and hundreds now joined in prayer and praise to the God and Father of our Lord Jesus Christ whom but a few short years before they knew not.

No time was lost by Mr. Duncan in setting on foot his plans for the benefit of the Indians. Large and commodious workshops have been erected. These shops are lighted by thirty windows, and are much admired by the Indians. A rope-walk has also been made. In a letter dated May 3rd, 1873, Mr. Duncan says, "My work is increasing in every department, and our new church building absorbs much of my time, for having none but Indians to help me, I am obliged

to be both architect and master builder." This church will be capable of holding a thousand persons. But while there is much to encourage, there are also difficulties to be encountered. At Fort Simpson heathenism has made a dying effort to regain its lost ground. The cannibal party attempted a renewal of their orgies, which are now, however, put down by law. Mr. Duncan, who is invested with the powers of a magistrate, arrested the old chief who was the principal actor, and rather than suffer himself to be imprisoned, he publicly declared his intention of abandoning his detestable work for ever. These summary measures had the desired effect; others, hearing what had been done, waited on Mr. Duncan, acknowledged their wickedness, and promised to abandon their cannibal and dog-eating orgies with all their degrading and abominable ceremonies. \

The Mission commenced by Mr. Doolan at Naas River is carried on by the Rev. R. Tomlinson, who joined the Mission in 1867. Kincolith is the Mission Station: "it stands on a spit of land formed by the junction of the Kincolith and Naas Rivers. It is not an exclusively Christian village; all Indians are welcome to come and live there so long as they are willing to submit to the rules of order, sobriety, and morality which govern the village." Kincolith is distant from Metlakatlah about fifty miles. Thousands of Indians from the surrounding country, and from distant islands in the Pacific, flock every year to the banks of the Naas River, attracted thither by the vast multitudes of fish which frequent the river in the month of March. Multitudes are thus brought within reach of the Missionary, and carry back with them to their homes the things which they have heard. This Mission has had to

encounter a most furious opposition from the heathen Nishkah Indians, who openly declared their determination to disperse the little community. Three of the converts were enticed into evil-doing, and others showed signs of wavering. "Day after day only brought fresh tidings of new victories for the enemies of the truth," and the heart of the Missionary fainted within him, yet he persevered, and determined as were his opponents, he was not to be deterred from carrying his message to the heathen around, and it has been given him to see that his labour is not in vain. Steady progress is at present the chief feature of the Mission; the services in the church are well attended, and so also are the schools. The following account of a service held by Mr. Tomlinson amongst a heathen tribe displays the contrast between the work of a minister of the Gospel in our now happy land and that of the Missionary amongst savages.

"Imagine," he says, "a shed about thirty feet by ninety feet with a passage down the centre, and a row of fires on each side. Overhead and about five feet from the ground were thin poles, on which were hanging salmon, around each fire a knot of people, and here, there, and everywhere mats, pillows, boxes of food, &c. The salmon were taken off four or five of the poles, and a small place cleared for me to stand. As we had no lamp oil, we borrowed an old pan, into this we poured some grease, and dropped in some red-hot cinders: this made a fine light. I had a set of large calico prints of the Pilgrim's Progress, these hung from two bent pins and a piece of twine; meanwhile the men, women, and children, gathered as close as possible. The smoke was very thick in the building, and the sticks over my head were so low that I was

unable to stand upright; but position, smoke, and every other drawback vanished when I looked round on those grim faces lighted up with interest. My heart burned within me; one thought absorbed my whole soul. Those before me were immortal souls gathered to hear the Word of Life. I began, and such was the interest evinced by those around that two hours had come to a close before I drew up. I told them I was afraid I should tire them, but that I would go on if they wished to hear more. With one voice they said, 'Go on.' Throughout the discourse I laid stress on the fact that we had not come to the end, so they were expecting something great. Imagine their disappointment, when on disclosing the picture of Christian and Hopeful at the River, I told them there is the end of the way, a cold dark river. They looked from one to the other, and then at me. The end of the Christian's way, and the end of your own ways! But beyond the river—and here I pointed out where the difference lay. It was midnight when I ceased, but I was too happy to sleep for some time. I was refreshed and strengthened in myself, and it was granted me to see early fruit in one whom I had brought with me. The thought of his sinfulness and his Saviour's love made him weep all night. He took fast hold of a crucified Saviour, and has since been one of the most earnest, humble followers of his Lord."

"Shores of the utmost West,  
Ye that have waited long,  
Unvisited, unblest,  
Break forth to swelling song;  
High raise the note that Jesus died,  
Yet lives and reigns, the Crucified."

## RECENT INTELLIGENCE.

Those of our readers who have followed the history of the Metlakatlah Mission with interest will rejoice to learn that the latest accounts from the Mission show that it both grows and prospers. Mr. Duncan thus writes, January 29, 1874 :—" In no year during the existence of the Mission have God's mercies been more abundantly showered upon us than during the year that is past." Sickness seems scarcely to have visited the settlement ; the number of deaths registered during the year being only twelve, and these chiefly infants, or invalids from Fort Simpson. At the date of Mr. Duncan's letter the Indians were engaged in erecting a new church, under his direction ; so great is the interest they take in it, that they have contributed £176 towards it. " I wish," says our Missionary, " that our Christian friends in England could witness with how much joy these poor people come and cast down their blanket, gun, shirt, or elk skin, upon the general pile, to help in building the house of God."

The Mission has also been strengthened by the arrival of Mr. W. H. Collison and Mrs. Collison, who, in the true Missionary spirit, at once entered energetically on their work, acquiring the language, and aiding Mr. Duncan in his plans for the benefit of the community to the utmost of their power.

The corps of volunteer constables, now increased to thirty, is more than ever efficient, while the population of the settlement has received numerous additions from the surrounding tribes. It has, in consequence, been decided to lay out a new town, with roads running at right angles to the coast line, and capable of accommodating two hundred houses,

each with a garden in front. The new dwellings about to be erected will combine the accommodation necessary for the Indian as a Christian, without interfering with his love of hospitality. Drunkenness is unheard of except in the vicinity of white men. "What a glorious change," writes Mr. Duncan, "from the days of fiendish revel which I have witnessed!"

So expert have the Metlakatlah carpenters and sawyers become, that Admiral Cockrane, of H.M.S. "Boxer," who paid an unlooked-for visit to the settlement last summer, on walking into the work-sheds, and seeing the Indians at their work-benches, mistook them for Europeans, not thinking it possible that Indians could ever become the clever, industrious artisans whom he saw before him. The admiral was greeted with roars of laughter when Mr. Duncan explained to them the mistake he had made.

The school register shows a list of 300 scholars; of these, eighty-five are children between the ages of five and twelve; 104 are women and girls who attend school in the afternoon, and the remaining 111 are men and boys attending the night school. Mr. Collison teaches in English, while Mr. Duncan gives religious instruction, singing, and geography lessons in Tsimshian. The services on the Lord's day are well attended by reverent and devout worshippers. On the 3rd of December, the day of prayer for Missions, a special prayer-meeting was held; Mr. Tomlinson and Mr. Collison prayed in English, while four natives prayed in Tsimshian. At Fort Simpson the preaching of the Gospel by the Metlakatlah Indians has produced a marked change for the better. A select body of teachers take the Sunday by turns; two proceeding every Saturday to Fort Simpson, staying over the Sunday, and

returning to Metlakatlah on the Monday. They meet the Indians in a chief's house ; this chief has lately joined the settlement, but he left his house standing at Fort Simpson, to serve the purposes of these meetings. On Friday evenings Mr. Duncan spends some time with the teachers who are going to Fort Simpson, assisting them with the subjects they have chosen to preach upon. He says of them, "The spirit of wisdom and devotedness to the work which the teachers manifest is indeed gratifying ; they receive no remuneration, though they are often four or five days away, whilst the severity of the weather often severely tests their devotion and endurance."

At Christmas the heathen customs at Fort Simpson were, for the first time, generally disregarded. In order to encourage Christian customs in their place, all the congregation at Fort Simpson were invited to spend the festival of Christmas at Metlakatlah, that they might benefit by a series of special services, and be preserved from falling into those excesses which might possibly have followed, had they been left to spend Christmas by themselves. Two hundred and fifty accepted the invitation ; they arrived at Metlakatlah on Christmas Eve in twenty-one canoes, with their flags flying. They all assembled in the market-house, at that time used for the church services. After they were seated Mr. Duncan gave them a short address ; prayer followed, after which Mr. and Mrs. Collison and Mr. Duncan shook hands with them all. They were then quartered round the village, and, says Mr. Duncan, "a very exciting scene ensued ; all the villagers literally scrambling for the guests. After the scramble several came running to me to complain that they had not succeeded in securing a single



guest, while others had got more than their share, so I sent two constables round the village to readjust the distribution of our new friends."

Christmas Eve was spent in practising, with a band of twenty young men, a new Christmas hymn in Tsimshian. At 1.30 a.m., Mr. Duncan and his band of young men reassembled, and, accompanied by Mr. Collison, they set out to sing round the village. The village was illuminated, and the singing hearty and solemn. This was the first attempt of the Indians at part-singing in their own tongue.

On Christmas Day the houses were all decorated with evergreens, flags waved in the breeze, and the constable and village council went from house to house in their uniforms greeting the inmates. "Everywhere friends were shaking hands, everybody greeted everybody, no one thought of anything but scattering smiles and greetings," till at length the church bell was heard, and then all assembled in the house of prayer to worship God. So great was the crowd of worshippers that it was necessary to assemble the children in the school-house, where a separate service was held for them. Even then the meeting-house was crowded to excess; at least 700 persons were present. Well might Mr. Duncan's heart overflow with joy. "What a sight!" says he. "Had any one accompanied me to the Christmas Day services I held twelve or fourteen years ago at Fort Simpson, and again on this occasion, methinks, if an infidel, he would have been confused and puzzled to account for the change; but if a Christian, his heart must have leaped for joy." The Tsimshians might well sing on this day, "Glory to God in the highest, on earth peace, good will toward men." After service all the Indians

collected near the Mission-house to greet the Missionaries ; they were admitted by fifties at a time ; to each company Mr. Duncan gave a short address, and then he and Mr. Collison shook hands with all. It was 3 p.m. before the proceedings terminated. The following day the young men engaged in the game of football, and all the people turned out to witness the sport. After the game was over, a marriage took place. A young woman trained in the Mission-house was married to a chief. A marriage feast was given, to which between four and five hundred people were invited. During the day a Fort Simpson young man called on Mr. Duncan and confessed a crime of theft which he had committed a year and a half previously. In the evening divine service was held. Some little time after its conclusion the bugle sounded, "Go to bed."

During the time the Fort Simpson people remained in the village, Mr. Duncan held special services every night. The following were the subjects on which he addressed them, viz. : "Thou shalt call His name Jesus!" "Thy word is a lamp," &c. "Understandest thou what thou readest?" "Ye must be born again." "Can the Ethiopian change his skin?" "What shall a man give in exchange for his soul?" "One thing is needful." "Give me thy hand!" "Quit you like men." On New Year's Eve a midnight service was held. On every occasion the people attended and listened with eagerness to the word preached. On one evening, before the service, Mr. Duncan exhibited a magic-lantern to the Fort Simpson people, showing them scriptural views and the sufferings of martyrs.

On New Year's Day, according to the usual custom, a general meeting was held for the transaction of village busi-

ness. All the males are expected to attend on these occasions, and only three or four were absent. The ten companies into which the males are divided, were first examined, after which Mr. Duncan addressed them on the affairs of the past year, and introduced the new settlers, who were seated in the middle of the room ; each one then came forward and made a declaration in the presence of the assembly to be a faithful member of the community, after which he was registered. Speeches were then made by some members of the village council, and then twenty of the Fort Simpson Indians made very interesting speeches, expressive of the new feelings which animated them, and the line of conduct which, with God's help, they meant to pursue for the future. The meeting was concluded by another address from Mr. Duncan. The assembly then adjourned to the open ground in front of the Mission-house. They stood in two companies, two cannons were fired, and then, with hats off, notwithstanding that it snowed hard, they sang "God save the Queen ;" after which they dispersed. On the 2nd of January the Fort Simpson Indians took their departure. When they were ready to start, the church bell rang, and they paddled their canoes to the meeting-house which stands on the beach. Leaving their canoes, they listened to a short address and a concluding prayer. Then once more embarking in their canoes, they pushed off from the beach, a cannon was fired, and amid the ringing cheers of hundreds of voices they dashed off, paddling with all their might. In a few seconds they simultaneously halted, and returned as hearty cheers as they were receiving. The air rang with the double cheering ; caps, handkerchiefs, and flags waving, the guests departed.

Contrasting this scene with the one witnessed by Mr. Duncan soon after his arrival at Fort Simpson in 1857, how truly wonderful is the change effected. What a marvellous testimony is this little Christian community to the power of the Gospel! Well may the labourers in the mission field take courage and press on with renewed zeal, assured that their labour shall not be in vain.


“Be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest, and be strong, all ye people of the land, saith the Lord, and *work*, for I am with you, saith the Lord of Hosts. My Spirit remaineth among you, fear not.”



## CHAPTER XV.

### THE GARDEN RIVER MISSION.

Garden River Mission.—“Little Pine’s” anxiety to see the Gospel preached to his tribe, living under British rule.

 IN 1868, the Church Missionary Society commenced a Mission amongst the Chippeways in Canada proper; the charge of this Mission was entrusted to the Rev. Edward Wilson, grandson of the late Bishop of Calcutta. The Mission Station was fixed at Sarnia, on the St. Clair River, which connects Lake Huron with Lake Erie. Commenced at first in the obscurity of a log hut, with but a scanty attendance of Indians, it progressed, until in 1870 a neat little wooden church rose on the banks of the St. Clair, whose clear-toned bell summoned the Indians every Sabbath to worship the Lord in His House. The congregation then numbered fifty, while twenty Indian children attended the Sunday School, held between the services. It was hoped that from this point a chain of Missions might in time extend along the northern shores of Lakes Huron and Superior, thus connecting Canada with the Mission Stations of James’ Bay.

The Mission has since been transferred from Sarnia to Garden River, at the east end of Lake Superior. This is an excellent situation from whence to extend Mission work among the

surrounding heathen, for it is the centre of the district occupied by the Chippeways, and in summer there is railway communication with all parts of the two great lakes, Huron and Superior.

Sarnia and its out-station, Kettle Point, have been placed under the charge of a native pastor, the Rev. John Jacobs, who labours faithfully among the people. A new brick church has taken the place of the former wooden one, which now serves the purpose of a school, in the management of which Mr. Jacobs is aided by his sister. This church was opened for Divine worship by Bishop Hellmuth in September, 1871.

The Indian village connected with the Mission at Garden River is situated at the fork of the two rivers, St. Marie and Garden River, and is about twelve miles distant from Sault St. Marie, a white settlement of some 300 people. Here there is a nice little church, but no clergyman; Mr. Wilson therefore holds a Sunday service there for the benefit of the white people, in addition to his two services for the Indians and half-breeds at Garden River. The Indian and half-breed population at Garden River numbers between 300 and 400; of these one half are under the influence of the Jesuit priests, while the other half are attached to the Church of England. They seem to be earnest-minded, and fully alive to the blessings attendant on Christianity. There are full congregations every Sunday, and a regular attendance at the Holy Communion.

Garden River is 300 miles north of Sarnia, and during the winter is bound in with ice and snow, but in the summer Mr. Wilson hopes to pay periodical visits to his old flock.

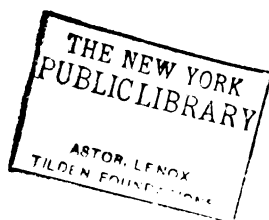
A Mission was commenced at Garden River some twenty years ago by the New England Company; when they relinquished the Mission, it was taken up by the Church Missionary Society, on account of its being the very centre of the district occupied by the Chippeways. There is a nice little parsonage—a log building erected by the Indians themselves when Mr. Chance, their former Missionary, first went to live among them. It has hops clambering up the verandah, and quite a pretty little garden, with heartsease, roses, and polyanthus in front. The church stands close beside it—a whitewashed log building with good seats and fittings, though it possesses neither font nor Communion service. An ordinary basin placed on the Communion table is used for the baptisms.

The Indians have set apart land for a Mission farm, and they are anxious to have an Industrial Institution, where their own children, and the children of other Indians on the lake may be taught and trained.

With the view of promoting this step, the worthy old Chief of the Chippeways, "Little Pine," accompanied Mr. Wilson to Toronto in the summer of 1871.

There he had opportunity afforded him of telling his own story at several public meetings, and about £60 was collected towards the establishment of the Institution.

The account of this visit we will give in "Little Pine's" own words. Before doing so, let us describe him. He has a tall and dignified mien, and considerable physical energy, although he is approaching the venerable age of threescore and ten. Arrayed in his native costume, his head encircled with the skin of some wild animal, adorned with eagle's feathers, a white blouse, leather gaiters, reaching to his knees, fastened







CHIEF "LITTLE PINE."

round the legs with beaded bands, moccasins, and two large medals suspended from his neck, one bearing the effigy of George III., the other that of Queen Victoria on the one side, and the royal coat of arms on the other; such is "Little Pine," the son of "Great Pine,"—once a famous warrior of the Chippeway tribe. And the following is his story, as related in his own words:—

"It was when the sucker moon rose (February), that the bad news came to us that our black-coat (Missionary) was to be taken from us. I called our people together in the teaching wigwam, both men and women, and for a long time we sat and consulted what was to be done. It seemed a sad thing to us to lose our black-coat, who for many years had laboured faithfully among us, and had been as a father to us. We all said, 'It must not be; our black-coat must not leave us;' and we wrote a letter to the great black-coat (the Bishop) who lives in the big town (Toronto), and petitioned him to let our beloved minister stay and labour amongst us. The great black-coat wrote us back, answering that he was willing our pastor should remain, but he could not tell us for certain whether it would be so or not.

"The weeks passed on, the day of prayer came round many times, and now the moon of flowers (May) rose, the winter was past, and spring had arrived. Our black-coat now told us that the time had come for him to leave us; that there were other Indians, the Mohawks, away south on the Grand River, who called him to come and teach them, and he must now go. We were all very sad when he told us this, for we loved him much; we loved his wife; we loved his children, who were born on our land and had grown up together with our

children. We could not bear to part with him ; but he told us he was called away, and that however much he might himself wish it, still he could not stay, and he hoped another Missionary would soon be found to take his place.

“At length one morning the fire ship (steamboat) arrived, and we assembled on the wharf to bid him farewell ; the young men fired their guns, and he departed from us.

“Then we were sad in our hearts. When we met in the prayer wigwam (church) the next Sunday, there was no black-coat to teach us. One of our young men read prayers, another read from God’s book, we sung hymns, and then my brother chief, Pahgudgenene (Man of the Desert), stood up to exhort the congregation. But his heart was full, he could not speak ; he only uttered a few words, and then his voice choked him. He sat down, and buried his face in his hands. We all wept. We were overcome with grief. And we had no teaching that prayer-day.

“A few days after this we saw a sail-boat approach ; it came fast over the waters of the river.

“We were indeed glad when we learned that a black-coat was on-board. We knew who it was, for he had already visited us in passing. His English name was Wilson, but the Chippeways of Ahmujewunoong (Sarnia), with whom he lived as their minister, called him Puhkukahbun (Clear Daylight). He landed, and our young men helped him to carry his things up to the house. His wife was with him, and at this we were glad also. We hoped he had come to stop with us altogether, but he said ‘No,’ he could not promise to do that ; he was only travelling from place to place among the Indians, so he could not stay long.

"At length the time drew near for him to leave us. The raspberry moon had already risen, and was now fifteen days old (July 15th), and Wilson said he must go at once.

"One day, while I was working in the bush, preparing bark troughs for next year's sugar-making, many thoughts were in my breast. All seemed gloomy and uncertain. This black-coat, Puhkukahbun, could make us no promise to remain with us; he had been with us a short time, and now he was away again. I felt gloomy and without hope.

"Suddenly, like the lightning darting across the sky, there came a thought into my breast. I thought, 'I also will go with him; I will journey with this black-coat to where he is going; I will see the great black-coat myself, and ask that Wilson may come and be our teacher; and I will ask the great black-coat also to send us more teachers to the shores of the Great Chippeway Lake; for why indeed are my poor brethren left so long in ignorance and darkness, with no one to instruct them? Is it that Christ loves us less than His white children? or is it that the Church is sleeping? Perhaps I may arouse them; perhaps I may stir them up to send us more help, so that the Gospel may be preached to my poor pagan brethren.' So I resolved to go. I did not think it necessary to call a council and inform my people that I was going; I only just told my wife and a few friends of my intention. I felt that the Great Spirit had called me to go; and even though I was poor, and had but a few dollars in my pocket, still I knew that the Great God in heaven, to whom forty years ago I yielded myself up, would not let me want; I felt sure that He would provide for my necessities.

"So when Puhkukahbun and his wife stepped on board

the great fire ship, I stepped on also. I had not told him as yet what was my object in going, and at first he left me to myself, thinking, I suppose, that I was going on my own business. I was a stranger on board; no one knew me, no one seemed to care for me. I paid four dollars for my passage, but they gave me no food, not even a bed to lie upon. I felt cold in my heart at being treated so; but I knew it was for my people that I had come, and I felt content, even though obliged to pass thirty hours without any food at all.

"When we arrived at Sarnia, the fire waggons (railway cars) were almost ready to start; so I still had to fast; and not until we had started on our way to London (in Canada) did the black-coat know that I had been all that time without food. Then he was very sorry indeed, and from that time began to take great care of me, and I told him plainly what was my object in coming with him.

"We arrived at Toronto on the sixth day of the week, when the raspberry moon was twenty-two days old. I was glad to see the great city again, for I had seen it first many years ago, when it was like a papoose (a baby), and had but few houses and streets. We went at once to the place where Wilson had agreed to meet the black-coats who have authority over the Indian Missions.

"They all shook hands with me, and gave me a seat by the table. They talked a long time, and wrote a good deal on paper; and I was glad to see them writing on paper, for now I thought something would be settled, and my journey will not have been in vain; I was still more when they told me that they thought Wilson would come and be our Missionary and live among us. I said to them, 'Thank you, thank you

greatly! This is the reason for which I came. I thank you for giving me so good an answer, and now I am prepared to return again to my people.'

"The black-coats then invited me to tell them all I had to say ; so I opened my heart to them and divulged its secrets. I said that at Ketegannesebe (Garden River) we were well content, for we had had the Gospel preached to us now for forty winters, and I felt that our religious wants had been well attended to ; but when I considered how great and how powerful are the English people, how rapid their advance, and how great their success in every work to which they put their hands, I wondered often in my mind, and my people wondered too, why the Christian religion had halted so long at Garden River, just at the entrance to the Great Lake of the Chippeways ; and how it was that forty winters had passed away, and yet religion slept, and the poor Indians of the Great Chippeway Lake pleaded in vain for teachers to be sent to them.

"I said that we Indians know our Great Mother, the Queen of the English nation, is strong, and we cannot keep back her power, any more than we can stop the rising sun. She is strong ; her people are great and strong ; but my people are weak. Why do you not help us ? It is not good. I told the black-coats I hoped that before I died I should see a big teaching wigwam built on Garden River, where children from the Great Chippeway Lake would be received and clothed and fed, and taught how to read and how to write ; and also how to farm and build houses, and make clothing ; so that by and by they might go back and teach their own people. I said I thought Garden River ought to be made the chief place from which religion might gradually go on, and increase, and extend year by year,

until all the poor ignorant Indians, in the great hunting grounds of the Chippeways, should enjoy the blessings of Christianity.

"The black-coats listened to what I said, and they replied that their wish was the same as mine; and they hoped that in due time I should see my desire effected.

"Many were the thoughts that filled my mind at that time. As I walked along the streets of Toronto, and looked at the fine buildings, and stores full of wonderful and expensive things, the thought came into my breast, 'How rich and how powerful are the English people! Why is it that their religion does not go on and increase faster? Surely they behave as though they were a poor people. When I entered the place where the speaking paper (newspaper) is made, I saw the great machines by which it is done, and the man who accompanied us pointed to a machine for folding up the papers, and said, 'This is a new machine; it has not long been invented!' and I thought then, 'Ah, that is how it is with the English nation; every day they get more wise; every day they find out something new. The Great Spirit blesses them, and teaches them all these things because they are Christians, and follow the true religion. Would that my people were enlightened and blessed in the same way!'

"The next day was the day of prayer, and I went to the big wigwam, where the children assemble to be taught (the Sunday School). I stood up and spoke to the children, and told them how much I desired that my children should be taught in the same way, and have such a beautiful wigwam to assemble in, where they might hear about God and His Son Jesus Christ. It rejoiced my heart to hear them sing, and I

wished that my children could learn to sing hymns in the same manner.

“After this I entered the great house of prayer (the Cathedral). I feel much reverence for that sacred building. I was in Toronto when the first one was there. Since that time it has been burnt down, and rebuilt, and then all burnt down again; and yet now it stands here larger and grander than before. ‘The white people,’ I said to myself, ‘have plenty of money to build this great house of prayer for themselves. If they knew how poor my people are, surely they would give more of their money to build a house for us, where our children may be taught.’ I felt at home in this great house of prayer, though it is so large and so fine; for the great white chief used to worship there, and I regarded it as the Queen’s prayer-wigwam. I could not understand the words of the service, but my heart was full of thoughts on God; and I thought how good a thing it was to be a Christian, and I rejoiced that I was a member of the Queen’s Church, and had heard from its teachers of the love of Christ, who died for His red children as well as for the pale faces; for He is not ashamed, as we know now, to call us brothers.

“In the evening the man who writes for the speaking paper (the *Toronto Telegraph* reporter) came to see me. He said he was going to write about me in his paper, so that everybody might know who I was, and what I had come for. I thought this was good, for I wished everybody to know my reason in coming to Toronto, so that they might be stirred up to send help to my poor neglected brethren. This writing man put a great many questions to me. He asked me about my medals, and about our customs before I became a Christian,



and what I thought of the recent Indian outbreaks in the country of the Long-knives (the States). I thought many of his questions were not to the point, and I told him so. I said to him, 'When the white people read about me in your paper, I think they will say I am a fool.'

"During the few days we remained in Toronto I was out nearly all the time with Puhkukahbun (Mr. Wilson), collecting money at the people's wigwams. It was he who proposed that we should do this. He said to me, 'You want to see the Christian religion increase, and the pagan Indians on the Great Chippeway Lake to have school-houses and teachers. This cannot be done without money, so we must set to work and collect some.' I am an old man of seventy winters, and cannot walk about as much as I could when I was a young brave, so he got such a waggon as the rich people go about in there, and we drove from house to house. I thought some of the people were very good; one woman gave us ten dollars, and several men also gave us ten dollars; but many of the people gave us very little, and some would not give us any at all.

"One evening the people of the big town assembled together in their great teaching wigwam to hear me speak. There were several black-coats on the platform, and Robinson was the leader (chairman). I told the people all that was in my heart, and appealed to them to help us. At the close of the meeting, the men took plates round for money. I watched the people giving; the women gave the most. I think that women have more love for religion than men. They told me that the collection amounted to twenty-one dollars. I did not say anything, but the thought in my breast was, 'This is

too little ; this is not enough to make religion increase.' I thought, 'This is a big city ; there are plenty of rich people ; on all sides are beautiful houses ; they have good and abundant food,—surely there must be a great deal of money in this big city.'"

We here interrupt "Little Pine's" story in order to give his speech at the Toronto Missionary meeting, as taken down at the time by the reporter of the *Toronto Daily Telegraph*.

"The chief, coming forward, said : 'Chairman, how do you do ? Ladies and gentlemen, I am glad to see you all. My friends, and you women, I am very glad to see you all. I have come to see you in order to say something to you. Nobody has employed me to come. I, although I am but a poor man, and the chief of the Chippeways, have come here on behalf of my people. I suppose you are all Christians, but I hope you all belong to the Queen's Church, and if you do, you will all do what is right.

"First I will tell you how it was with me. When I was a little boy, when I was young, I never saw any Englishmen, only Indians. I think it was in this very moon forty-two years ago that I first saw a white man. I never saw a Christian till then. I grew up to be quite religious. By and by I had two children. At that time I first saw a clergyman ; he belonged to the Big-knives (Americans). He took the people and put them into the water. By and by there came along a French priest who baptized all the people he could, and said they would go to heaven. Three winters after that a Methodist preacher came along, and he seemed to worship God with all his heart. One year after that there arrived another preacher, and he said that he was a Church of England minister. He

came from Toronto. He remained one year, and he baptized the people, the same as the French priest. I was with him at church one Sunday, and after church he went away across the river. I thought a great deal of the white man. About a month after this, my father, who was chief at that time, said, "What shall we do about this religion? We will go to Toronto, and see about it," and I immediately replied, "I will go with you." When we had gone so far as we could with our birch-bark canoes, we had to walk the rest of the way to Toronto. When we met Sir John Colborne, he said to my father and to me—"I am a Christian after the religion in the old country. Now you Chippeways, you follow the same religion as I follow." It is about forty years since these things happened. A young man was standing there beside us; his name was McMurray. Sir John Colborne said that Mr. McMurray ought to become a Missionary. He did so, and he told us about the great God in heaven who watches over us and takes care of us. I am perfectly satisfied with the work that is going on at Garden River. I ask you, is not your Queen a great queen, and is not your country a great country, and your government a great government? Then why does not the religious work increase as the other things do? My friends, and my women, many years ago I was not the same man that I am now. I was in ignorance and poverty, but I have hunted, and I am now doing better. You, too, my friends, were many years ago in the same condition as I. Now see your great houses, and the fire waggons (railway trains). Why is not the Chippeway taught as you have been? Why is he not led in the same paths that you have been led? I have come before you to plead the cause of my people, to

ask you to give money to help us, that the Christian religion may spread away further to where the sun sets. This is the thought which is now in my breast, and which has led me to come before you to-night. The English are a great people. I feel satisfied about that. I have watched their progress ever since I was a young man, and I see how great they are ; and now I turn to these black-coats, and I ask, why does not the Christian religion increase as well as other things around me ? I could talk to you all night, but I think I have said enough, and so I will now leave you."

Before resuming "Little Pine's Journal," we will place before our readers another address delivered by "Little Pine" at Hamilton, as he was returning to Garden River.

"I have not much to say. The newspapers will have told you all. I look around me and see many women and children, but few men. I think it is because the women love me best. I think it is only 400 years ago when the Indians owned all this land. When the first white man came here, the Indian was spread all over the country. When the white man came, he carried a cup of fire-water with him. Those Indians who inherited the land when the white man first came, lived on the shores of the great sea ; I live on the inland sea. When the white man came the Indian had plenty to eat ; the rivers were full of fish ; the white man seized on all ; he took our fish ; he took our land and drove us back. My people are getting less and less every year, and what is the reason ? The white man has carried the fire-water among us and we are becoming less and less every year. If the white man, instead of carrying the cup of fire-water in his hand, had carried his book (the Bible), he would have done well. Let

me tell you about myself. The first Missionary I ever saw was when I was thirty years of age. He was an American. It is now about forty years since I went to Toronto with my father. My reason for coming was to inquire about religion. We wanted to see Sir John Colborne, to ask him what we were to do about religion. We came also to see the wonderful works of the white people—how they built their cities, towns, and houses. I am a member of the Church of England ; I think it right to belong to the Queen's Church, and I ask myself why they do not go on and build more churches. This thought entered into my breast. My desire was to see the Queen's Church carried on amongst my people. That was the reason of my coming here. The clergyman, who you know, Dr. McMurray, was the first who told me about Jesus coming on earth. He told me for the first time that the Son of God was called Jesus—that He came from heaven to save the Indian as well as the white man, if they would believe in Him. You who are Christians and work for the Church, I appeal to you to help me and my people, so that the Church may increase. I think of my poor children far away up in the north and west. I appeal to you as Christians, and because you now own the land that belonged to my fathers, and I have a right to ask you to help me in this cause. You children, boys and girls, who I see around me, you have been well taught. Think of my children and send help to them. Already I have said in Toronto that I hold the English in veneration. I will say more : mark well, I say now, the Indian land that once belonged to us, now belongs to the English, and is English land. Wherever I go, in travelling about, I see the Queen's flag, and I think how strong is the Queen of England and the

English nation. I feel how strong is the English nation—no other nation has power to do anything against them. It is because you are so strong as a nation that I have a right to appeal to you to help me. This book I hold in my hand, I cannot read it. I cannot speak English. I hope the children before me will not be kept in ignorance like me. Englishmen and Englishwomen, if you have understood what I have said to-night, I am glad ; I shall feel I have not come in vain and visited you. This is the reason I left my home to visit Toronto and here, and am now on my way back to Garden River. This is the last time I shall have the opportunity to speak to my white brethren ; I go home, and shall only see my own people. We are one, my friends, in religion. God is God of the Indian 'as well as of the white man ; we are all made one in the Christian religion. Now, before I go, it is my desire that some of you should say a few words to me, so that I can carry them to my people at Garden River. This is all I have to say, and I ask you sometimes to think of me and of my people. Before I sit down, I speak the last words to you children on both sides of me. The last word I can say to them is that they may be well educated, and the last thing I do is to leave the beaver-skin to lie here in this school-house, so that you will remember me." It need scarcely be said that "Little Pine" exerts himself in every possible way to spread amongst his people the knowledge of that Saviour whom he loves, and to whom (to use his own words) "he yielded himself up forty years ago."

After his address, "Little Pine" was asked to explain the meaning of the feathers on his head. He replied : "I also will ask you one question. Why were these medals" (pointing

to those on his breast)' "given to me? I know very well. One the Queen's son gave me at Sarnia; what it was given to me for I don't know. You ask me why I wear these feathers? It is that I am a Chippeway chief! The feathers I wear on my head denote the number of warriors my father killed; the skunk skin I wear round my head, I wear in defiance of my enemies, and where is the man who will pluck it from me? You all know the stone column at Queenstown (meaning Brock's monument); my father fought with Sir Isaac Brock, and this medal was given to him for bravery in battle." "Little Pine" further explained on this occasion, that he did not appeal on behalf of the whole tribe, but only for those of his people who were living under the flag of England. In the justice of this appeal, we think our readers will concur.

And now we resume "Little Pine's" own account of his visit Toronto.

"I was very anxious to see McMurray, the black-coat who first taught our people the Christian religion many winters ago. So the day after the meeting we crossed the lake to Niagara, and I was rejoiced in my heart to see him once more, and to shake hands with him and with his wife, who is one of our nation; and now I had only one thing more to do before I returned again to my own wigwam at Garden River, and that was to visit our black-coat Chance on the river of the Mohawks. I wished to shake hands with him, and I wished to see his wigwam, and mark the spot in my mind, so that I should be able to find him if at any future day I might want to see him. I told the black-coat McMurray what my desire was, and then he and Wilson talked together in the English tongue, and presently McMurray said to me, 'The

black-coat Wilson thinks it is not good for you to go home too fast. Between this place and Chance's wigwam there are two big towns which you must pass through, and the black-coat Wilson wishes you to stop a day or two at each, so that you may speak to the people and rouse them up, and collect a little more money. I also think myself that the plan is good, and advise you to listen to his words.'

"I replied that my reason for wishing to hasten home was that I might cut the hay, so that my cows might have food to eat in winter, and I feared it might be too late if I delayed much longer; still, if it was necessary for me to do so, I would consent. So, instead of going at once to see the black-coat Chance, we journeyed a short distance only, and arrived at an inland town (St. Catherine's), where was a spade-dug river (the Wellond Canal), and plenty of sail ships and fire ships.

"At the feeding wigwams (hotels) in this town they did not seem to like us very well, and from two of them we were turned away. I did not know the reason, but I thought in my mind, 'These people are not the right sort of Christians, or they would not refuse us shelter.'

"The black-coat in this town (Rev. H. Holland) was very good to us indeed. We were, both of us, strangers to him, and yet he received us as if we were old friends. He invited us to his wigwam, and we drank tea with his wife and daughters.

"This black-coat's wife seemed to me to be a very good woman, and full of love. She told me that she came from a far country, many days' journey distant to the South, beyond the Big-knives' land, where the sun is very hot, and the land



inhabited by strange Indians. I thought it was because she came from this far country that she was different from the women who lived here, and perhaps it was her having known these strange Indians long ago that made her so good to me now. She gave me money to buy a shawl for my wife, and my heart warmed towards her; I tried to think what present I could make to her, and I told her I had a beaver-skin with me, which I always carried to put under my feet when I sat, or to lie upon at night. This I wished to give her if she would accept it, but she would not take it. She said that I should want it, and although I pressed her again to have it, still she refused.

“The day after our arrival at the inland town, where sail ships and fire ships are plenty, we hired a little waggon, and went from wigwam to wigwam, asking the white people for money to help Christianity to spread on the shores of the Chippeway Lake. Some opened their purses and gave us a little money, but most of the people seemed too busy with their buying and selling, and other employments, to listen to us; and even though they belonged to the Queen’s Church, still they did not seem to care much about our poor Indians in the far North. One selling wigwam, especially, I remember, into which we entered three times, and each time waited a long time to be heard, and saw much money thrown into a money-box, and yet, after all our waiting, they would only give half a dollar to help Christianity to spread on the shores of the Chippeway Lake.

“In the evening of the same day the white people gathered together in the teaching wigwam to hear what I had to say to them. After the meeting a collection was made, but it was

too little money. There were several plates, but they only contained twelve dollars.

"If Jesus loves His red children as you say and believe He loves the white people, did He not give His life for them ; and is that all that they will give to help to tell our poor Indian people, away on the Great Chippeway Lake, of His love? Religion will not increase unless the white people give more.

"On the second day of the week, early in the morning, we entered the fire waggon to go to the river of the Mohawks. The black-coat Wilson said he must leave me now, and go straight to Ahmujewunoong ; and that after I had visited Chance in his wigwam, I must follow and meet him again. So when we came to a place where there were many fire waggons (Paris), the black-coat led me to another fire waggon, which stood there, and told me that it was going to the great river of the Mohawks, and then he left me to go on my way alone.

"When I arrived at the river of the Mohawks (Brantford), I felt strange and puzzled, having no one now to guide me, and I saw no face that I knew, neither could I speak English. But Wilson had given me a paper with words written on it ; and this I showed to two men upon the road. They beckoned me to come with them, but I thought they had been drinking, and I walked away. Then I saw a woman sitting alone in a waggon, and I showed her my paper. She was very good to me, and told me to get in, and she drove me to the house of the black-coat who is the teacher of the Indian people on the river of the Mohawks. The black-coat (Rev. A. Nelles) was very good to me, and gave me food ; and after about two hours he told me to get into the waggon, and a man got in

too, and drove me to Chance's wigwam. It was a long way; and the man did not seem to know well which way to go, for he kept stopping and speaking to the people all the time. When we got to the wigwam I knocked at the door, and knocked again several times. At length the black-coat Chance heard me, and came to open the door, and I was greatly rejoiced to see him again once more, and his wife and children.

"When the day came for me to leave, the black-coat Chance took me in his waggon to the place where the fire waggons start, and sent a wire message to Wilson to be ready to meet me when I arrived. I sat in the fire waggon and smoked my pipe, and rejoiced in my mind that my work was now over, and I should soon return to my people. For many hours I travelled, and the sun had already sunk in the West, and I thought I must be nearly arrived at Ahmujewuhnnoong, when the fire waggon chief came to look at my little paper; and then he looked at me and shook his head, and I understood I had come the wrong way. Presently the fire waggon stopped, and the chief beckoned me to get out, and he pointed to the West, and made signs, by which I understood that I must now wait for the fire waggons going towards sun-rising, and in them return part of the way back. By and by the fire waggons approached, coming from where the sun had set, and a man told me to get in. It was midnight when I reached London, and they let me go into the wire-house and lie down to sleep. I slept well all night, and early in the morning a man beckoned to me that the fire waggons were ready to start to Sarnia, and showed me which way to go.

"Thus I at length got back to Sarnia, and was glad to lie

down and rest in Wilson's wigwam ; and now I am waiting for the fire ship to come, and as soon as it comes I shall go on board, and return straight back to my people. The black-coat Wilson has asked me to let him write down all this that I have told him, so that it may be made into a book, and be read by everybody. And I hope that by and by all the white people will see this book, and that their hearts will be warmed towards the poor ignorant Indians who live on the shores of the Great Chippeway Lake.

"We have collected 300 dollars, but 300 dollars is not enough to make religion increase. If we had but the worth of one of those big wigwams of which we saw so many in Toronto, I think it would be enough to build a big teaching wigwam at Garden River, in which the children would be taught and clothed and fed, and enough to send teachers also to the shores of the Great Chippeway Lake. I must have something done for my people before I die ; and if I cannot get what I feel we ought to have from the great chiefs in this country, I am determined to go to the far distant land across the sea, and talk to the son of our great mother, the Prince of Wales, who became my friend when he gave me my medal, and I believe will still befriend me if I tell him what my people need."

This resolution "Little Pine," as many of our readers are aware, has carried out ; he came to England with Mr. Wilson in 1872, and was greatly encouraged by his success in obtaining £743 out of the £1000 required to start the Industrial Institution. He sailed from our shores confidently hoping that God will open the hearts of the English people to supply the needful funds.

The Church Missionary Society have since deemed it right to withdraw from this Mission, but pecuniary aid was not withdrawn until funds had been raised from other sources for the continuance of the work. Mr. Wilson, at the urgent solicitation of "Little Pine," and acting on the advice of many friends, decided to remain at his post, believing, as he says, "If we work faithfully, and take all prudent steps for securing our ends, at the same time prayerfully waiting on God, the way will gradually open out clearly."

Nor did Mr. Wilson and the Chippeway Chief work and wait in vain; the necessary funds were raised, the industrial school was built, and on September 22nd, 1873, it was opened. Fifteen children were admitted, and eight more were shortly expected; but five days later, a terrible calamity occurred. On the night of Saturday, September 27th, Mr. Wilson and his family were awakened by a cry of fire; Mr. and Mrs. Wilson, with their servants and four children wrapped in blankets, took refuge in the church. Mr. Wilson rang the church bell to arouse the Indians; by the time help came, the church was in danger; so once more taking up the children, Mr. and Mrs. Wilson fled to the Roman Catholic Mission House; the priest received them hospitably, and kindly supplied their wants. Returning to the scene of the disaster, Mr. Wilson counted the Indian children: all were safe. The Garden River children were sent home, while the others found shelter in a neighbouring house. The church was saved, but the Mission House and industrial school, with its boot-making and carpentering shop, and all the furniture, clothing, and library, a piano also and harmonium, the gifts of friends, were burnt. On the Monday following, the Indians held a council, when they asked Mr.

Wilson "whether he felt weak or strong about it, whether he could collect money to rebuild, or whether he should give up the Mission?" He replied that "he would wait on God till he saw the way," and the way was made plain. Fresh efforts were made, and the God in whom the Missionary trusted crowned those efforts with success.

Intelligence has just reached England that Lord Dufferin, the Governor-General of the Dominion of Canada, laid the foundation stone of a new industrial home on the 30th of July, 1874. The home now in course of erection is intended to accommodate eighty children, who, besides receiving Christian instruction, will be brought up to useful trades. The out-buildings and a commodious workshop are already completed, and are being used until the house is ready to receive its inmates.

It is hoped that, before the winter sets in, the home will be opened. Garden River is now included in the recently formed diocese of Algoma in the Dominion of Canada, and an earnest desire is manifested by the Canadians to fulfil the obligations which the white man owes to the Indian. In the speech made by Lord Dufferin on the occasion of laying the foundation stone of the industrial home, he spoke thus: "We are bound to remember that we are under the very gravest obligations towards our Indian fellow-subjects. In entering their country, and requiring them to change their aboriginal mode of life, we incur the duty of providing for their future welfare, and of taking care that, in no respect whatsoever, are their circumstances deteriorated by changes which are thus superinduced." "The erection of this Missionary Diocese," says the *Church Herald*, a Canadian paper, "has not been

made a day too soon : settlements are forming throughout this vast region which ought to be occupied at once, but men and means are wanting. The Bishop therefore should devote the winter to visiting the towns and villages of the Dominion, and by his Christian advocacy and personal influence, open fountains of beneficence that would prove a source of support to his Missions for years to come."

The Chippeway Indians of North-West Canada are in a degree civilized ; they know something of the Gospel of Christ, but they still need to be watched over and cared for, and taught to help themselves, and to be helped in building up their native church, and let us not withhold the bread of life from those who are hungering for it.

"Freely we have received, let us freely give."

"Large, England, is the debt  
Thou owest to heathendom ;  
All seas have seen thy red-cross flag  
In war triumphantly display'd ;  
Late only hast thou set thy standard up  
On pagan shores in peace."

*Southey's Ode to Bishop Heber.*

## CHAPTER XVI.

### CONCLUSION.

**A**ND now our pleasant task is ended. We have endeavoured to place before our readers a picture of Missionary work in British North America. Vast as is the territory, and small as is the number of labourers in the field, much has been accomplished; from the shores of Lake Superior on the South, to the Arctic Ocean on the North—from Hudson's Bay on the East, to the Pacific on the West, a network of Missions extends. Little communities of Christian Indians are found here and there scattered over the continent; no longer living in heathen darkness and degradation, they are rising into the enjoyment of the comforts of civilized life. Formerly they carried the ravages of war into each other's territories; now they live in peace. Once they were addicted to every kind of cruelty; now they abound in acts of tenderness and affection. Once they were indolent; now they are active and industrious. At one time they were lawless; now they live in subordination to authority. Once their lands were uncultivated, and yielded not their produce; now they smile with plenty. The once sullen features of the savage now beam with intelligence and joy;



the hand that held the murderous weapon now grasps the Bible ; the arms once stretched forth in violence are now extended in the attitude of supplication to God ; the voice that uttered frantic wailings for the dead, or joined in the hideous war cry, now sings of redeeming love, and tells of joys begun on earth to be completed in heaven. The heart, once the stronghold of superstition and fear, is now inspired with hope and filled with gladness ; death is no longer the object of terror ; it is regarded as the passage to glory. What a triumphant proof do these things afford of the redeeming power of the Gospel, and its heavenly origin. How does it carry forward our thoughts to the time when mankind shall have become one vast brotherhood ; one in heart, one in faith, one in hope, separated from each other in body, not in affection, by the rivers and mountains, oceans and seas, which lie between them. When the worship of idols shall perish and be forgotten, the hymn of praise shall be wafted to heaven on the breezes of the ocean, and rise from the solitude of the desert. Then shall the Sabbath be everywhere solemnized, and the name of Jesus everywhere adored. The commerce of the nations shall be holiness to the Lord. Sin shall be subdued, error banished. The countless millions of the world's ransomed population shall worship at the Saviour's feet ; their joyful song shall rise in strains of melody. There shall be "Glory to God in the highest, peace on earth, and goodwill towards men."

Yet how much remains to be done ; "the fields are white unto the harvest, but the labourers are few." It must, we think, be admitted that England has not, as a nation, been faithful to her trust. How large a debt of gratitude does she

not owe to the Church Missionary Society, in having sent the Gospel to the distant lands that own her sway, and from which she draws a vast amount of wealth? And not only has the Gospel been carried to the heathen by this agency, but the means of grace have been placed within the reach of multitudes who have already gone forth, or are even now going forth, to found homes and make fortunes in the "Far West." As the Indian retreats before the advancing tide of emigration, the churches originally erected for the use of the natives have passed on to English congregations, and have become part of the church organization of the colony. The establishment of Sees, thus providing chief pastors to preside over the flocks scattered over British territory, who may direct, counsel, and aid the ministers of the Church of England, is largely due to the Church Missionary Society. But for the efforts which it has put forth, that fine territory, so soon to be peopled with our own race, would still be lying in heathen darkness: the settlers now going forth would have no church in which to worship the God of their fathers—no Christian minister to visit and console the sick and the dying; none of those privileges, alas! so little valued in our own land, and yet so sorely missed by the sons and daughters of England who, leaving behind them Christian homes, find themselves in a land where Satan still holds undisputed sway, and where the minds of their children are liable to be contaminated by intercourse with heathen servants. Is it not an inestimable blessing, Christian parents, to know that in sending forth those very dear to you, they go to a land over which the light of the Gospel has shed its cheering rays, where the sound of the church-going bell will remind them of the sacred

obligations of the Sabbath ? where the minister of Christ may perchance speak some word in season to one unspeakably precious to you, over whom your heart yearns, and for whose spiritual welfare you pour out supplications to God ? If such are our obligations, shall we be slow to acknowledge them ? or give with a niggard hand ? Is it not a glorious privilege to aid in extending the kingdom of our Lord and Master ? "Cast thy bread upon the waters, and thou shalt find it" after many days." Perchance it may be found where least expected. Alone in a distant land, an English youth lay dying ; no kind relative was near to minister tenderly to his wants, to breathe into his ear precious words of hope and consolation. The tidings of his death, under circumstances so sad and solitary, filled the hearts of loving friends with deep sorrow. How grievous was it to them to think that one so dear had passed away, with none to tell of the love of Jesus, and to soothe his dying moments with hopes of heaven ; but he was not so left. Ere long, tidings reached them that one had ministered by that dying bed. The message, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," had fallen with sweet and soothing influence on the heart of him so soon to pass through the gate of death, and lit up his eye with a bright gleam of hope, as he beheld through the eye of faith the home prepared for all who, believing in the Lord Jesus Christ, bring the burden of their sin and guilt to "the fountain opened for sin and uncleanness." He who thus ministered the word of life by that dying bed was a little boy, once a ragged wayfarer in the streets : rescued by the hand of benevolence, trained to habits of industry, instructed in the

Word of God, he was sent forth to earn an honourable living ; he proved to be indeed a son of consolation ; he held up Christ to his dying master, and the dawn of heaven's morning shone through the gloom of the shadow of death. Truly the bread cast upon the waters was found, and is it to be doubted that in some such manner the seed sown in the hearts of the heathen in distant lands does often return in blessing to the sower ? Only in the last Great Day will it be known in how large a measure the Lord returns the blessing to the giver. Great will be the joy and wonder of the faithful steward when he shall recognize how graciously the Master whom he served has acknowledged and rewarded his service. All, even the youngest and the poorest, in whose heart glows the love of Christ, have it in their power to help in this glorious work. Think not, dear reader, it is money alone which is needed ; your prayers are needed. In this way all can help : the invalid on her couch of suffering, debarred from active service, may bring down showers of blessing on the labours of the devoted men who go forth to bear the toil and heat of the day in the Master's vineyard. The little child at its mother's knee, looking up in loving confidence to its Father in heaven, and asking Him to bless those dearest to it on earth, may also ask a blessing for the little ones not yet gathered into the fold of the Good Shepherd, but who shall one day shine in the diadem of the Redeemer.

Some can give more than this—their time, or some portion of it ; willing fingers may work, loving hearts may plan some device by which they may lend a helping hand, and thus manifest by deeds that they do truly love the Lord who bought them with His blood.

In a former chapter it was observed that the Mission on the Pacific Coast completes the zone of Missions with which the Church Missionary Society has now encircled the world; from Japan, in the extreme east, to the Pacific Ocean on the west, the joyful sound of the Gospel has reached. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." And in this fulfilment of our Lord's words, the loving disciple of the Master cannot fail to find a powerful incentive to increased exertion.

Have we received the Gospel into our hearts? have we felt the blessedness of guilt removed? of fear swallowed up in love? Is God our reconciled Father in Christ? Does the peace of God which passeth understanding dwell in our hearts? Is the Holy Spirit our Abiding Comforter, the Sanctifier of our hearts? Do we look for an abundant entrance into the many mansions prepared for believers, when death shall summon us hence? Do we look for a glorious resurrection, when the body, clothed in immortal beauty, shall be reunited with the seraphic spirit? Do we hope to share the eternal and blissful communion of the redeemed? Do we long to behold the Saviour in the unveiled Majesty of His person, and think with eager and earnest expectation on the bliss of yielding to Him a sinless service throughout the countless ages of eternity? And can we, knowing that the time is short, slumber on the battle-field? "Let us not sleep as do others." Unseen powers are marshalling their array; already the conflict has begun, which shall end in the glorious triumph of the Redeemer.

And blessed are they who, fighting under His banner, shall

be found faithful unto the end. "Their eyes shall see the King in His beauty ; they shall behold the land that is very far off." Who can form even a faint conception of the rapture which shall swell the hearts of the great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, who shall stand before the Lamb, clothed with white robes, and palms in their hands? For "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him."

"Where are the soldiers of the Cross,  
Sworn to be faithful to their Lord?  
Why do they not count all things loss,  
Go boldly forth, and preach the Word?

"Lord, shalt Thou call for help in vain?  
'Who will go for me?' dost Thou cry?  
Oh! let me hear Thy voice again:  
Tell me, my Saviour, is it I?

"Must I arise, must I gird on  
The Missionary sword and shield?  
Must I, the frail and fearful one,  
Go forth to such a battle-field?

"Yes, I must sacrifice repose  
To His command who reigns above,  
And labour for the souls of those  
Who have not known His dying love!

"My friends and home I leave behind,  
And nature's tenderest ties are riven;  
I hope a better home to find,  
And friends to meet again in heaven.

“Only Thy Spirit, Lord, impart,  
And let Thy presence with me go ;  
Then confidence shall fill my heart ;  
And banish fear of all below.”



## APPENDIX I.

### PRESENT STATE OF THE NORTH-WEST AMERICAN MISSIONS.

THE vast territories over which the North-West American Mission Stations of the Church Missionary Society, referred to in the foregoing pages, are scattered, are now divided into four dioceses. We therefore arrange them accordingly in the following brief statement of their present position.

[N.B. Metlakatlah and Kincolith, in the diocese of British Columbia, are not included in this enumeration ; they belong to the "North Pacific Mission," and the latest intelligence respecting them has been already given. Garden River, in the diocese of Algoma, has ceased to be connected with the Church Missionary Society, as already stated.]

#### I. DIOCESE OF RUPERT'S LAND.

The old "Red River" district, now the Province of Manitoba, is rapidly becoming a well-peopled and civilized colony. The four Church Missionary Society stations are regularly organized parishes of Christian Indians and half-breeds, who, to a considerable extent, support their own parochial institutions ; and ere long these will be doubtless absorbed into the Colonial Church, which is growing and prospering under the zealous care of the excellent Bishop of Rupert's Land, Dr. Machray. St. Clement's, Mapleton, is still under the charge of Archdeacon Cowley, the oldest of the Missionaries, and Senior Secretary of the whole Mission ; St. Peter's, Indian Settlement, of the Rev. John Mackay (who has just exchanged with the Rev. H. Cochrane) ; and St. Mary's, La Prairie, of the Rev. Henry George. The fourth, St. Andrew's, has been, up to this time, served by the Rev. John Grisdale ; but he has just been appointed by the



Bishop Professor of Systematic Theology in St. John's College, to which office is attached a canonry in the cathedral. He will thus have an important share in the training of native Clergy and Catechists for the North-West American Missions generally; and, being resident at Winnipeg, he will also conduct those secretarial duties for the Church Missionary Society which are most conveniently performed at the capital of the province. The Rev. R. Young, late C. M. S. Association Secretary in Yorkshire, will shortly go out to take charge of St. Andrew's.

Scanterbury is again under the charge of the Rev. J. Settee, Native Pastor, who was absent for a time, endeavouring to establish a Mission at Nelson River.

In the eastern part of the diocese, the Rev. Baptiste Spence, Native Pastor, is still at Islington; and a Native Catechist at Lansdowne. The Rev. R. Phair, who formerly worked in this district, has lately gone out again to establish a new Mission somewhat further eastward, at Fort Francis, in the Rainy Lake district, midway between Red River and Lake Superior. There are a good many Indians yet unevangelized in this neighbourhood, although it is actually the nearest part of Rupert's Land to Canada.

Westward from Red River, in the Swan River district, the Rev. George Bruce, a native Clergyman, continues at Fairford, and one or two Catechists occupy the out-stations. Touchwood Hills station, the centre of a considerable wandering Indian population, has just been reoccupied, the Rev. J. Reader having arrived from England for that purpose.

Turning northward we come to Devon, the centre of the Cumberland district, where the veteran native Missionary, the Rev. Henry Budd, is still faithfully labouring, and still further to the north, to the English River district, where the Rev. Henry Cochrane is now stationed, having exchanged posts with the Rev. John Mackay.

The last returns for the above-named Mission-stations, give the number of native Christians in connexion with them as follows :—

**RED RIVER AND ADJOINING DISTRICTS :—**

Native Christians	.	.	.	.	.	.	.	3114
Communicants	.	.	.	.	.	.	.	728

**CUMBERLAND AND ENGLISH RIVER DISTRICTS :—**

Native Christians	.	.	.	.	.	.	.	950
Communicants	.	.	.	.	.	.	.	271

## II. DIOCESE OF SASKATCHEWAN.

The vast territory extending westward from the Province of Manitoba to the Rocky Mountains, which is watered by the two great rivers, the North and South Saskatchewan, has lately been formed into a separate diocese, of which Archdeacon McLean, who was for some time Warden of St. John's College, at Winnipeg, is the first Bishop. Much yet remains to be done for the evangelization of the Indian tribes in this diocese. The only existing C. M. S. station is at Nepowewin, at the junction of the two rivers, of which the Rev. Luke Caldwell, native pastor, is in charge. An English lay agent, Mr. T. Hines, however, has recently been located at Green Lake, in the northern part of the country, with a view to making known the Gospel among the Plain Indians there, who are among the least settled and most demoralized in the whole continent.

The Native Christians connected with Nepowewin station are included in the Red River statistics given above.

## III. DIOCESE OF MOOSONEE.

This diocese comprises the wide and thinly-populated territories encircling Hudson's Bay. Bishop Horden is at his old station, Moose Factory, at the southern extremity of James' Bay. The out-stations, Brunswick, Flying Post, Matawakumme, Matachewan, Rupert's House, East Main, Little Whale River, and Nitchikwun, are ministered to by native Catechists.

At Albany, the next principal station on the coast to the north-west, the Rev. T. Vincent, a country-born Clergyman, continues his labours; and he, from time to time, visits some of the above-named out-stations of Moose.

The Rev. W. W. Kirkby is at York Factory, still further north; and the most remote of all the stations in this diocese, Fort Churchill, is visited by him in alternate years with the inland station of Trout Lake.

The last figures for this diocese are,—

## JAMES' BAY DISTRICT:—

Native Christians	.	.	.	.	.	.	.	.	1985
Communicants	.	.	.	.	.	.	.	.	239

## YORK FACTORY DISTRICT:—

Native Christians	.	.	.	.	.	.	.	.	170
Communicants	.	.	.	.	.	.	.	.	61

## IV. DIOCESE OF ATHABASCA.

The vast country stretching from English River northward to the Polar Sea, comprising the immense basin of the Mackenzie River, and an extensive district beyond the Rocky Mountains, forms this new diocese, for which the Rev. W. C. Bompas, whose Missionary journeys are described at some length in the present volume, has lately been consecrated the first Bishop. In the early part of this year (1874), only two Clergymen could be found in this enormous area, viz., the Rev. R. McDonald at Fort Youcon, the most distant of all the Missionary stations, and the Rev. W. D. Reeve at Fort Simpson, which will be the head quarters of the diocese. But Bishop Bompas has now returned thither, taking with him the Rev. A. J. Shaw, who will be stationed at Fort Vermilion, on the Peace River; and five or six Catechists and Schoolmasters, trained at St. John's College, Winnipeg, are to be located at various central points convenient for gathering the scattered Indians together, but at great distances apart.

## STATISTICS OF THE MACKENZIE RIVER DISTRICT:—

Native Christians	.	.	.	.	.	.	.	73 <sup>2</sup>
Communicants	.	.	.	.	.	.	.	40

## APPENDIX II.

### CHRONOLOGICAL TABLE OF EVENTS

#### CONNECTED WITH

#### THE CHURCH MISSIONARY SOCIETY'S MISSIONS IN NORTH-WEST AMERICA.

##### RED RIVER.

- 1820.** Rev. J. West sent out as chaplain to the Hudson's Bay Company with instructions to act also as a Missionary amongst the Red Indians.  
Two native boys entrusted to Mr. West to be educated at Red River.
- 1821.** Mr. West commenced the formation of an establishment for the education of native youths.
- 1822.** The Church Missionary Society decided to commence a Mission at Red River, and appointed the Rev. David Jones to go out to the settlement.
- 1823.** Rev. D. Jones arrived at Red River.  
Rev. J. West returned to England.  
A small wooden church erected, afterwards called the Upper Church.
- 1825.** A second church erected by Mr. Jones 10 miles lower down the River, afterwards called the Middle Church.  
The Rev. W. and Mrs. Cockran joined the Mission.  
Severe famine in the settlement.
- 1826.** Great flood, partially destroyed the Mission buildings.
- 1829.** Mr. Cockran settled at the Grand Rapids 15 miles below the Upper Church.
- 1831.** Mr. Cockran erected a church at the Grand Rapids.
- 1832.** The Communicants in this year numbered 148.
- 1833.** Mr. Cockran commenced the formation of an Indian Missionary village 13 miles below the Grand Rapids.
- 1837.** A church erected at the Missionary village, capable of holding 200 persons.
- 1838.** Mr. Jones returned to England in broken health.
- 1839.** Rev. J. Smithurst arrived in the settlement, and took charge of the Missionary village.
- 1840.** A new Mission commenced at Cumberland Lake. Henry Budd, one of the two boys entrusted to Mr. West in 1820, sent to establish the Mission.
- 1842.** Mr. Smithurst visited Cumberland and baptized 87 adults and their children.  
Rev. A. and Mrs. Cowley commenced the Mission at Manitoba, now called Fairford.  
In this year, 1790 attendants on public worship, of whom 456 were communicants.
- 1843.** Opposition of Romish priest at Cumberland. Mr. Budd's converts remained steadfast.
- 1844.** Rev. J. and Mrs. Hunter joined the Mission at Cumberland. 31 adults and 37 children baptized by Mr. Hunter.  
The Bishop of Montreal visited the Mission at Red River, and held confirmations at each of the four churches.
- 1845.** Mr. Cockran commenced the erection of a stone church at the Grand Rapids to accommodate the increased congregation.
- 1846.** Mr. Cockran compelled by failing health to retire for a time from the Mission.  
The Rev. R. and Mrs. James joined the Mission and took charge of Mr. Cockran's congregation at the Grand Rapids.  
A noted conjurer and his wife, from Lac-la-Ronge, baptized by Mr. Hunter at Cumberland.

- 1847.** Mr. Cockran accepted an invitation from the Hudson's Bay Company to act as chaplain to the Upper Church.  
Missionary meeting held in the church at the Grand Rapids, the first public meeting ever held in Rupert's Land.
- 1849.** Rupert's Land formed into a diocese. The Rev. D. Anderson appointed Bishop. He arrived at Red River in October, accompanied by Rev. J. and Mrs. Hunt and Mr. Chapman. The Bishop fixed his residence in the Upper Settlement, now the City of Winnipeg, and undertook the superintendence of the school for native boys. The Bishop consecrated the new church of St. Andrew's at the Grand Rapids. Mr. Chapman ordained by Bishop Anderson in St. Andrew's Church on Dec. 23. Mr. Chapman appointed to the Middle Church.
- 1850.** A Missionary meeting held at the Grand Rapids, and a Church Missionary Association for Rupert's Land organized.  
The Bishop held a confirmation : nearly 400 persons confirmed.  
Henry Budd ordained by Bishop Anderson at the Upper Church on Dec. 22. Mr. Chapman and Mr. Taylor, who had recently joined the Mission, were ordained priests at the same time.  
On Christmas Day, the Rev. H. Budd, the first ordained native of Rupert's Land, preached his first sermon in Indian.

## RED RIVER, &amp;c.

## HUDSON'S BAY.

- 1850.** Moose Lake placed in charge of Native catechist, John Umfreville.
- 1851.** The Rev. R. James commenced a Mission at Chien Blanc, or Islington. A Christian Indian placed in charge of the Mission.  
The Rev. W. Cockran commenced a Mission at Prairie-La-Portage on the Assiniboine River.  
Rev. R. James returned to England on account of the failure of his health.  
The Rev. J. Hunter appointed to charge of the Grand Rapids.  
A Mission commenced at Fort Pelly on the Assiniboine. Charles Pratt, native catechist, placed in charge.  
Rev. C. Hillyer arrived at Red River in September.  
Rev. W. Cockran commenced a Mission at Broken Head River, to which the name of Scaterbury was given.
- 1852.** A schoolroom built and village commenced at Scaterbury.  
A new stone church erected at the Indian Settlement, the Indians contributing towards the expense.  
Rev. J. Hunter returned to Cumberland; he completed the translation of the Gospel of St. Matthew and of the Acts of the Apostles.  
Mr. W. W. Kirkby arrived at Red River, appointed to the Mastership of the Model Training School.  
Great Flood at Red River, and great distress in consequence.  
Alarm felt in the Settlement on account of the warlike demonstrations of the Sioux Indians.  
Rev. H. Budd commenced a Mission at Nepowewin.  
A Romish Bishop and Priest arrived at Isle à la Crosse.

Mr. John Horden arrived at Moose Fort to take up the Mission which the Wesleyans had vacated.

Bishop Anderson visited Moose Fort, confirmed 105 Indians, and ordained Mr. Horden.  
Rev. E. A. Watkins and Mrs. Watkins arrived from England and proceeded to Fort George, where they commenced a Mission. The Gospel eagerly received by the Indians.

RED RIVER, &c.

HUDSON'S BAY.

- 1852.** Rev. R. Hunt visited English River.  
Rev. A. Cowley visited Fort Pelly.  
Rev. C. Hillyer appointed to Fort Pelly.  
Mr. Macdonald ordained by Bishop Anderson. Ninety persons confirmed by the Bishop.  
Bishop Anderson visited Cumberland and English Rivers.  
650 communicants in this Mission.

- 1853.** Indians at Portage-la-Prairie petitioned the C.M.S. for a Missionary.  
Rev. R. Hunt transferred the Mission at Lac-la-Ronge to English River.  
Mr. James Settee, Native Catechist, ordained.  
Rev. J. Hunter returned to England.  
Rev. H. Budd took charge of Cumberland.  
Archdeacon Cockran took charge of the parish of St. Andrew's.

- 1854.** Rev. W. and Mrs. Stagg joined the Fairford Mission.  
Rev. A. Cowley transferred to the Indian Settlement.  
Rev. C. Hillyer itinerated in the country around Fort Pelly.  
Rev. W. Cockran organized the "Indian Home," at the Grand Rapids, for Indian orphans, and for children given up by heathen parents for Christian education.  
Mr. Stagg's residence at Fairford destroyed by fire; much sympathy shown by the Indians.  
Bishop Anderson visited Fairford.  
Rev. H. Budd baptized the Chief Mahnsuk and his wife, who bitterly opposed Mr. Budd when he commenced the Mission at Nepewewin.  
Mr. W. W. Kirkby ordained by Bishop Anderson on Dec. 24.

- 1855.** Archdeacon Hunter returned to Red River.  
Archdeacon Cockran went to La Prairie and erected a substantial oak church, the Indians giving their labour, and the remainder of the cost being defrayed by voluntary gifts from the Governor, and Bishop of Rupert's Land, and friends at Red River.  
Rev. A. Cowley itinerated in the plains south of the Saskatchewan, visiting Qu'Appelle and Beaver Creek.  
The Rev. H. George commenced a Mission at Fort Alexander.  
The Rev. R. Macdonald appointed to the Mission at Chien Blanc (Islington).  
Rev. W. Stagg and Luke Caldwell visited Fort Pelly and the Touchwood Hills.

The Rev. E. A. Watkins preached his first sermon in the Cree tongue.

Mr. W. Mason ordained by Bishop Anderson in June.  
Rev. W. Mason commenced a Mission at York Fort on Hudson's Bay.  
Dr. Rae visited the Mission at York Fort on his return from his last Arctic expedition.  
A printing press sent from England to the Rev. J. Horden at Moose Fort, by means of which he printed during the winter 1600 books in three dialects.

The Rev. E. A. Watkins translated the Gospels of St. John and St. Luke into the dialect of the Indians at Fort George.  
Bishop Anderson visited Moose Fort a second time.

## RED RIVER, &amp;c.

1856. Rev. J. Settee joined the Mission at Fairford.  
 Rev. C. Hillyer returned to England on account of health.  
 Rev. H. George appointed to Cumberland.  
 Rev. A. Cowley returned to the Indian Settlement, and was affectionately welcomed by the Indians.  
 Bishop Anderson returned to England for a time.
1857. Archdeacon Cockran took charge of La Prairie.  
 Mr. C. B. Mayhew succeeded Mr. Kirkby in the Mastership of St. Andrew's Model School.  
 Bishop Anderson returned to Red River.  
 Rev. J. Settee transferred to Fort Pelly.  
 Mr. H. Cochrane, a native, ordained by Bishop Anderson.  
 Bishop Anderson confirmed thirty-nine persons at Fairford.
1858. Great privations endured by Rev. R. Hunt and family at English River in consequence of the non-arrival of the annual supplies.  
 Some of the Christian Indians at English River were guilty of heathen practices; a day of humiliation and prayer set apart by Mr. Hunt.
1859. Mr. C. B. Mayhew returned to England.  
 Rev. H. George commenced a Mission at the White Mud River, to which the name of Westbourne was given.
1860. Loyal addresses to the Prince of Wales from the clergy and laity of Red River presented by Bishop Anderson and graciously accepted by the Prince.  
 Great privations experienced by Rev. E. A. Watkins at Cumberland in consequence of the loss of the ship "Kitty" with the Mission supplies.  
 Rev. T. T. Smith joined the Rev. R. Hunt at English River. The name of Stanley given to this Mission by Bishop Anderson.
1861. The week of prayer observed at Red River.  
 Three natives, Mr. J. Mackay, Mr. H. Budd, and Mr. Cook ordained by Bishop Anderson.  
 Rev. T. Cook appointed to Cumberland.  
 Rev. W. Stagg itinerated amongst the Plain Crees and visited Fort Pelly and the Touchwood Hills.

## HUDSON'S BAY.

- Rev. T. Fleming joined the Mission.  
 The Hudson's Bay Company having abandoned their station at Fort George, the Mission was relinquished and the Rev. E. A. Watkins removed to Cumberland Station.
- The Rev. W. Mason returned to England to superintend the printing of the New Testament in the Cree dialect and in syllabic characters.  
 The Rev. J. P. Gardiner took charge of the Mission at York Fort. Mr. W. Vincent joined the Mission.
- The Rev. J. Horden printed the four Gospels in Cree.  
 The Rev. W. and Mrs. Mason completed the translation of the whole Bible into Cree.  
 Rev. T. Fleming accomplished a journey of 500 miles on snow-shoes to visit the Esquimaux.
- Bishop Anderson visited Moose Fort, held a confirmation, and ordained Mr. T. Vincent.  
 The Rev. T. Vincent established a Mission at Albany.  
 Mr. J. A. Mackay, Native catechist, joined the Mission at Moose Fort.  
 The Rev. J. P. Gardiner visited Churchill.

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MACKENZIE RIVER, &c.

NORTH PACIFIC.

Mr. W. Duncan arrived at Fort Simpson in British Columbia, and commenced a Mission amongst the Tsimshian Indians.

Archdeacon Hunter commenced an itinerating Mission amongst the Tinné tribes around Fort Simpson on the Mackenzie.

In June Mr. Duncan preached his first sermon in Tsimshian.  
Commenced school in the house of a chief.  
Opposed by the head chief.

Archdeacon Hunter returned to Red River.  
Rev. W. W. Kirkby appointed to the permanent charge of the Mackenzie River district.

Mr. Duncan made his first attempt at printing in the Tsimshian language.

Mr. Duncan visited the Nishkah Indians on the Naas River.  
The Rev. L. S. Tugwell joined the Mission.

Mr. Tugwell baptized 19 converts and their children.  
Mr. Tugwell compelled to withdraw from the Mission in consequence of the failure of his health.



## RED RIVER. &amp;c.

1862. Mr. John Mackay ordained by Bishop Anderson.  
Great progress at the Westbourne Mission.  
Alarm excited at Westbourne by the warlike demonstrations of the Sioux.  
Excitement at Red River occasioned by the Sioux wars.  
Bishop Anderson confirmed seventy-nine persons at the Indian Settlement in June.  
Fairford visited by Bishop Anderson and twenty-three persons confirmed.  
Discouraging aspect of Fairford Mission in consequence of the sale of spirits to the Indians by the free traders.  
Great temptations put in the way of the Christian Indians at Cumberland by the free traders, who exchanged rum for furs. The chief men amongst the Indians held a council and signed an agreement refusing to barter furs for spirits.  
Rev. E. A. Watkins compiled a Cree Dictionary, and visited the Missions at Nepowewin, Moose Lake, and Cumberland.  
The Rev. R. Hunt left English River in June, to return to England. This Mission also suffered from the inroads of the free traders, the Indians being dispersed in consequence and few visiting the Mission.  
The Rev. T. Smith took charge of English River, and formed an advanced post in the Chipewyan country, at the earnest request of the Chipewyans, who were eager for religious instruction.  
Two new churches erected at La Prairie by Archdeacon Cockran.  
Rev. J. Settee and Rev. W. Stagg itinerated amongst the Plain Crees. Frequent wars between the Crees and Blackfeet rendered these journeys dangerous.  
Archdeacon Hunter visited Fort Alexander. Much progress at this Mission. A Mission House erected and Indian farms commenced.  
Native Communicants at Red River numbered 1099.  
A new cathedral church (St. John's) erected at Red River at the expense of the Colony.  
A party of Sioux in warlike costume, and fully armed, visited Bishop Anderson's residence. The Bishop addressed them through an interpreter.  
The Rev. J. Mackay, native pastor, appointed to Cumberland in the absence of the Rev. E. A. Watkins, who had returned to England.

## HUDSON'S BAY.

- The Rev. W. Mason arrived at York Factory in August, on his return from England, received a warm welcome from the Christian Indians. A church built by the Hudson's Bay Company at York Fort.  
Mr. J. Mackay left for Red River.  
Rev. J. P. Gardiner removed to Churchill.

**MACKENZIE RIVER.**

Rev. W. W. Kirkby crossed the northern spurs of the Rocky Mountains, and preached to the tribes around Fort Youcon.

Rev. R. Macdonald arrived in the Youcon district, to take permanent charge of the Youcon Mission.

**NORTH PACIFIC.**

Mr. Duncan removed his converts to Metlakatlah, and commenced the formation of a model village.

## RED RIVER, &amp;c.

1863. Fugitive Sioux from the United States sought refuge at Red River, and filled the settlement with consternation. Fires raged in the woods in the English River district, which frightened the animals away and cut off the means of obtaining food. The Indians at Touchwood Hills contributed £62 3s. 6d. towards the erection of their church.
1864. Rev. R. Phair joined the Mission, and appointed to the charge of Fort Alexander (Lansdowne) and Islington, taking the oversight also of Lac Seul. Luke Caldwell, native catechist, stationed at Fort Pelly. Rev. J. A. Mackay, native pastor at Cumberland, enlarged the Mission farm with a view to making the Mission self-supporting; he was engaged at the same time in translating Oxenden's "Pathway of Safety" for the use of the Indians when absent on their hunting trips. Bishop Anderson resigned the diocese of Rupert's Land. Native Christians at Fort Pelly, on Christmas Day, presented to their catechist Luke Caldwell, £7 2s. 6d. as a token of their gratitude to him.
1865. Rev. J. P. Gardiner returned to Red River. Archdeacon Hunter returned to England. Archdeacon Cockran died at Portage-la-Prairie, having laboured exactly forty years at Red River. Great grief manifested by the Indians at his death. Rev. H. George took charge of La Prairie. Dr. Machray, the newly-appointed Bishop of Rupert's Land, arrived at Red River in October. Rev. R. Phair took charge of St. Andrew's parish. Great improvement amongst Europeans at Fort Carlton, in consequence of Mr. Budd's preaching. Rev. W. Stagg returned to England on account of health. Rev. J. Settee took charge of Fairford Mission. Rev. J. A. Mackay appointed to the Stanley Mission on English River.
1866. Rev. H. Cochrane, native pastor, appointed to the Indian Settlement. The Chief of the Indians at Lansdowne baptized with his wife and child. Rev. T. T. Smith removed to Devon.
1867. Red River visited by flood. Locusts, famine, and sickness of an

## HUDSON'S BAY.

- A church erected by Rev. W. Vincent at Albany. Great anxiety at York Fort on account of the non-arrival of the "Ocean Nymph" with the Mission supplies. Rev. J. P. Gardiner returned to England.
- The Salteaux Indians of Lac-la-Pluie began to teach each other to read the syllabic characters. The Hudson's Bay Company erected a new church at Moose Fort.
- The Rev. J. Horden returned to England. The native pastor, Rev. W. Vincent, took charge of the Mission at Moose Fort during Mr. Horden's absence. Indians commenced evangelistic efforts among their countrymen.
- Bishop Machray visited York Fort, confirmed fifty-one Indians and four Europeans. The Rev. W. Mason visited Churchill, and instructed the Chipewyan Indians and Esquimaux, who frequent the Fort during the summer.
- The Rev. J. Horden returned to Moose Fort. 1000 Native Christians in this Mission.

**MACKENZIE RIVER, &c.**

Rev. R. Macdonald itinerated amongst the Tukuthe tribes on the banks of the Youcon.

**NORTH PACIFIC.**

The Bishop of Columbia visited the Mission, and baptized a large number of persons.  
Rev. R. J. Dundas visited Metlakatlah, and baptized thirty-eight adults, and thirteen children.

A chief of the Tukuthe died in the faith of Christ, exhorting his people to become Christians.

Some of the Christian Indians visited Fort Simpson, and preached to their countrymen. The Rev. A. R. Doolan joined the Mission, and commenced a Mission on the Naas River.

Rev. W. C. Bompas joined the Mackenzie River Mission.

Rev. W. C. Bompas itinerated amongst the tribes scattered around the shores of Great Bear Lake, and Slave Lake.

The Bishop of Columbia visited the Mission a second time, and baptized sixty-five adults.

150 persons baptized during the year, and the same number of candidates preparing for baptism

The Governor of British Columbia visited Metlakatlah.

## RED RIVER, &amp;c.

epidemic character. Bishop Machray confirmed ninety persons at the Indian Settlement.

The heathen Saulteaux attacked the Sioux, who had taken refuge in the La Prairie district, killed some and ate them, after which the Saulteaux fled from La Prairie fearing the vengeance of the Sioux.

The Rev. J. Settee appointed to Scanterbury.

The Rev. H. Budd transferred to Devon.

Mr. John Sinclair, native catechist, appointed to the charge of the Nepewewin under the superintendence of Mr. Budd.

Mr. G. Bruce, native, ordained by Bishop Machray at St. John's Cathedral.

Mr. D. B. Hale ordained by Bishop Machray, and appointed to the Fairford Mission.

Fairford Mission languished in consequence of the introduction of intoxicating drinks by the free traders. The Mission House was broken into by drunken men, and much damage done, scenes of riot prevailed and Mission work was almost suspended.

1868. Great destitution at Fairford in consequence of the drunkenness and prodigality which had been general for some months.

Some of the Christians at Fairford took part in the performance of heathen ceremonies.

Towards the close of the year the prospects of the Mission improved.

Mr. B. Spence, native catechist, ordained by Bishop Machray.

Lansdowne Mission suffered from the sale of intoxicating drinks.

A Mission commenced at Garden River, Ontario, by Rev. E. F. Wilson.

1869. Insurrection at Red River. The Christian Indians remained loyal and rendered every assistance to the troops sent from England to suppress the rebellion.

Death of the Rev. D. B. Hale, October. Bishop Machray confirmed thirty-six persons at Stanley.

Rev. G. Bruce appointed to succeed Mr. Hale at Fairford.

1870. Red River annexed to the Dominion of Canada, and under the name of Winnipeg constituted the capital of the newly-formed province of Manitoba.

## HUDSON'S BAY.

Bishop Machray visited Moose Fort and its outstations, examined and confirmed eighty-seven persons at Rupert's House, eighty-five at Albany and forty-three at Moose Fort. He also licensed as lay readers two natives, who offered their gratuitous services to assist Mr. Horden and Mr. Vincent.

Great scarcity prevailed at Moose.

Indians contributed towards self-supporting Mission Fund.

Churches erected at Rupert's House and at Matawakumme, and a school-house at Moose Fort, chiefly at the expense of the Indians.

The Rev. T. Vincent, a native pastor, itinerated in the surrounding country.

The Rev. W. Mason returned to England.

The Rev. W. W. Kirkby having arrived at Red River on his return from England, and being too late for the Mackenzie River boats, proceeded to York Fort to take charge of the Mission in Mr. Mason's absence.

**MACKENZIE RIVER, &c.**

**NORTH PACIFIC.**

The Rev. R. Tomlinson joined the Mission.  
The Rev. A. R. Doolan withdrew from the Mission.  
300 baptized Christians, and 400 other attendants on public worship.

Rev. W. C. Bompas went to Fort Vermilion, on Peace River, no Missionary having visited the place for twenty years.  
Rev. W. W. Kirkby returned to England to recruit his health. Rev. W. C. Bompas took up the work at Fort Simpson.

The Rev. W. D. Reeve arrived at Fort Simpson. Opposed by Romish priests.

Rev. W. C. Bompas visited the Esquimaux at the Mouth of the Mackenzie.  
Rev. R. Macdonald itinerated amongst the tribes around Fort St. Michael on Norton Sound, 5000 miles from Red River, and was kindly received by the Indians.

Mr. Duncan returned to England in order to learn various trades, and to obtain additional means for carrying on industrial pursuits among the Indians.

## RED RIVER, &amp;c.

1871. Luke Caldwell ordained at the Indian Settlement by Bishop Machray, July 25.

1872. Great progress at Lansdowne.  
Rev. J. Grisdale joined the Mission, and appointed to St. Andrew's parish.  
Rev. J. P. and Mrs. Gardiner returned to England.  
Garden River Mission transferred to the Church organization of the Dominion of Canada.

1873.

1874. Archdeacon McLean consecrated at Lambeth to the newly-formed Diocese of Saskatchewan.

Mr. J. Reader joined the Mission, and appointed to the Touchwood Hills.

Mr. J. Hines joined the Mission and appointed to the Greer Lake in the Saskatchewan Plain, where it is proposed to form an agricultural settlement for the Plain Indians.

Rev. R. and Mrs. Phair returned to Red River and appointed to commence a Mission at Fort Francis on Rainy Lake.

Mr. J. Reader and Mr. A. J. Shaw ordained at Winnipeg by Bishop Machray, June 11.

Rev. Henry Cochrane, Native Pastor, of the Indian Settlement, Red River, appointed to English River; and Rev. J. A. Mackay, of English River, to the Indian Settlement.

Rev. J. Grisdale appointed Professor of Systematic Theology at St. John's College, Winnipeg.

Rev. R. Young appointed to St. Andrew's, Grand Rapids, in succession to Mr. Grisdale.

## HUDSON'S BAY.

The Rev. J. Horden visited Rupert's House, East Main, Fort George, Great Whale River, Little Whale River.

Rev. W. W. Kirkby visited Churchill and instructed the Chipewyans and Esquimaux who congregate at the Fort.

Rev. J. Horden visited Matawakumme. Great progress at this Mission. Much assistance rendered to the Mission by Mr. Richards, the Hudson's Bay Officer in charge.

The Rev. J. Horden returned to England, and was consecrated to the diocese of Moosonee on December 15th.

The Rev. W. W. Kirkby visited Trout Lake and Severn, and baptized 104 adults and children, and placed a native catechist (John Harper) in charge of Trout Lake.

Great progress at Trout Lake, the Indians contributing out of their poverty to the support of the Mission.

The Rev. W. W. Kirkby visited Churchill, remaining nearly four months, instructing the Chipewyans, translating two Gospels, ten hymns, the Litany, the Morning Service, the Communion, Baptismal, Marriage and Burial Services, into the Chipewyan dialect.

Bishop Horden returned to Moose Fort and confirmed thirty-six persons in September.

The Rev. T. Vincent visited Mistasinee and Rupert's House, warmly welcomed at both places by native Christians.

**MACKENZIE RIVER, &c.**

ev. R. Macdonald returned to Red River on leave of absence to recruit his health.

Rev. W. C. Bompas carried on the itinerating work in the Youcon district. The Gospel joyfully received by the Youcon Indians.

Rev. R. Macdonald returned to Fort Youcon.

Rev. W. C. Bompas returned to England, and consecrated to the Bishopric of Athabasca on May 3rd.

Bishop Bompas returned to the Mackenzie River district, accompanied by Mr. A. J. Shaw, to be stationed at Fort Vermilion on Peace River; Mr. Shaw being ordained at Winnipeg *en route*.

**NORTH PACIFIC**

Mr. Duncan returned to Metlakatlah after an absence of thirteen months, and was joyfully welcomed by the Indians.

A hospital opened by Mr. Tomlinson at Kincolith on the Naas River.

Mr. Duncan commenced building a new church and large and commodious workshops.

750 Native Christians.

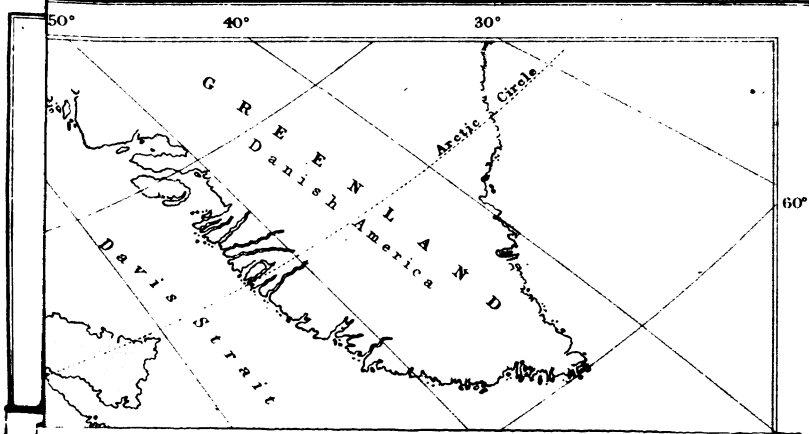
Mr. W. H. Collison joined the Mission. Mr. Duncan commenced laying out a new and enlarged town, to accommodate the increasing population.

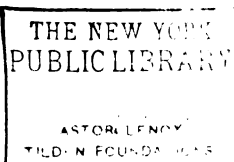
Dec. 3rd. The day of prayer for Missions observed at Metlakatlah.

The heathen customs at Fort Simpson for the first time generally disregarded, in consequence of the evangelistic labours of the Christian Indians at Metlakatlah.



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